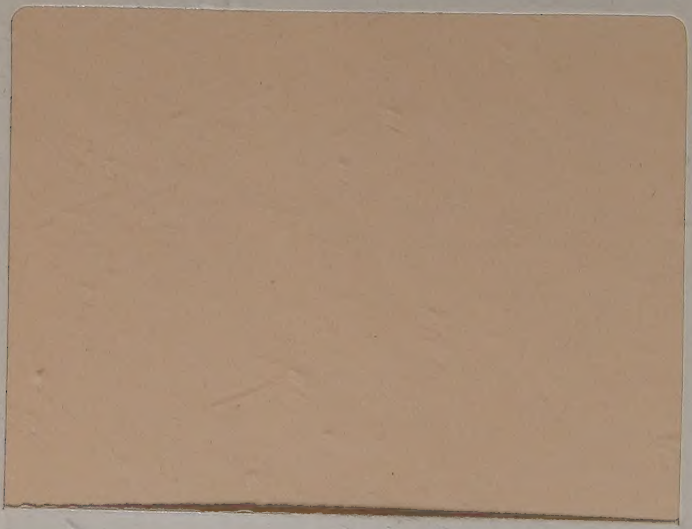

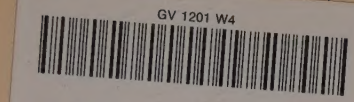

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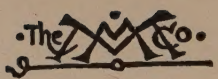

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CHURCH AND COMMUNITY RECREATION

BY
ALBERT BEN WEGENER

LECTURER AND DIRECTOR OF RECREATION,
DREW THEOLOGICAL SEMINARY

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THE OPENING WORD

The only good reason for writing a technical book is to supply a need. Since the play and recreational movements have now demonstrated their worth sufficiently to convince the churches that they can and should be applied to their own program of character building, the churches are calling for information as to how this can be done. The purpose of this book is to tell them how. It is the result of much thought and experience.

For thirty-five years the author has been an active director and writer on the subject in college, Y. M. C. A.s, and theological seminary. For the last nine years he has taught and lectured at one of the leading theological seminaries,—in fact, he is the only man giving his entire time to the subject in any such seminary.

The recreation director of a church, whether he be an employed officer or a committeeman, will find here the principles, plans, and methods for conducting his work described and explained. Pastors also will find here rich material for addresses on the value of recreation for church work. Laymen, for the most part, are still prejudiced on this subject of church recreation and especially need information. Few of them realize how closely play has been associated with religious practices, not only in primitive but also in civilized states.

The directions on how to conduct various recreational features have been reduced to the essentials. Verbiage is out of place here. The reader desires the facts in the fewest words. References are given to other books on each subject, so that anyone desiring more extensive information may know where to find it.

Although this book was written primarily for church workers, anyone who directs the recreational affairs of any group will find it equally valuable.

CHURCH AND COMMUNITY RECREATION

CHAPTER I

The Modern Play Revival

The rise and growth of modern physical education, play, and recreation must be reckoned as one of the great achievements of the last half century.

It would be interesting to know how large a contribution these movements have made to modern civilization, but that can be only conjectured. It is more important to recognize their value and learn how to use them to make life more worth while. The two greatest ages of the world,—the ancient Grecian and the modern European-American,—have been the periods when physical recreation has been most approved and practiced.

Up to a generation ago the Christian church largely opposed competitive athletics and organized play, although it now most heartily approves them. During the Middle Ages a pale face was a distinctive mark of piety. Even as late as the eighteenth century a famous educator and philanthropist, Francke of Halle, said: "Play must be forbidden in all its forms. Children must be instructed as to the wastefulness and folly of play, that it distracts their minds from God and will work nothing but harm to their spiritual lives."[1]

The early church fathers condemned the pleasures

[1]See, also, "The Discipline" of the Methodist Episcopal Church, 1784, Baltimore. Presided over by Thos. Cole and Francis Asbury. Sec. 30, p. 34—Rules for Cokesbury College students on recreation: "We prohibit play in the strongest terms, and in this we have the two greatest writers on the subject that perhaps any age has pro-

derived from music, games, and play. St. Augustine attributed many of the sins of his childhood to an unworthy love of play and fairy tales. The stern Puritans rightly opposed the excesses that characterized much of the pleasure seeking of their day. The extremes to which they carried their distaste for pleasure left succeeding church generations prejudiced against certain other kinds of recreation that have been discovered since to be of untold value in the training of character.

No extensive study is required to perceive that the modern emphasis upon the value of play did not originate with the Christian church. Nevertheless credit must be given to her for wisdom in accepting the movement now that its value has been definitely shown.

The ancient Greeks knew the value of play. Their education consisted of three parts: Letters, music, and

---

duced (Mr. Locke and Mr. Rousseau) of our sentiments; for though the latter was essentially mistaken in his religious system yet his wisdom in other respects and extensive genius are indisputably acknowledged. The employments, therefore, which we have chosen for recreation of the students are such as are of the greatest public utility in agriculture and architecture, studies more especially necessary for a new settled country.

"Forms of recreation: The recreation shall be gardening, walking, riding, and bathing outdoors, and carpenter's, joiner's, and cabinet maker's or turner's business within doors.

"At least three acres shall be appropriated for a garden and a person skilled in gardening be appointed to overlook the students when employed in that recreation.

"A convenient bath shall be made for bathing. A master or some proper person appointed by him shall be always present at the time of bathing. Only one shall bathe at a time and no one shall remain in the water above a minute. No student shall be allowed to bathe in the river. A taberna lignaria shall be provided on the premises with all proper instruments and materials and a skillful person be employed to overlook the students at their recreation.

"The students shall indulge in nothing that the world calls play. Let this rule be observed with the greatest nicety, for those who play when they are young will play when they are old."

play, with the emphasis on play. Plato said: "Our children must take part in all forms of play to become well-conducted and virtuous citizens. The play of children has the mightiest influence on the maintenance of law." The Romans stressed the military value of athletics. They thought little of free play, games, and competitive sports. Quintilian favored moderate play, since "in play the moral dispositions show themselves more plainly."

From the beginning, the Christian church was, for the most part, indifferent, if not opposed, to popular competitive sports; perhaps because they were practiced by the pagans. We shall consider the reason later at greater length. After the revival of Greek and Roman learning in the universities newly established by the church in the fourteenth century, advocates of physical education and recreation arose both within and without the church.

Rabelais was one of the first to oppose the scheme of sedentary education in the sixteenth century. He wrote a scathing satire on the education of the day in which, after the pattern of the ancient Greeks, athletics and sports play a large part in the education of his hero. He was an atheist, however, and the church persecuted him and silenced his useful message. Nevertheless, Vittorino von Feltre of Mantua, in the fifteenth century, actually had some of these heretical notions put into practice in his school, making provision for riding, fencing, running, jumping, archery, and ball games. Richard Mulcaster of England (1561) made Greek physical training for a period of twenty years a part of the curriculum of his school. The example of these two men was followed by no one else, in spite of the approval in theory of the leading educators of the time, for at least a hundred years.

The leaders of the Reformation approved of play. Luther favored useful diversions. Erasmus believed that "Moderate play quickens the wit. The Greeks called the school, 'Recreation,' and the Romans, 'Play,' but to-day nothing has less to do with recreation and play than the school." The great philosopher, Locke (1693) said: "A sound mind in a sound body is a short but full description of a happy state. All play and diversion of children should be directed toward good and useful habits." Locke had a marked influence upon other educators, the most notable of whom was Rousseau (1763), who wrote: "The body must be vigorous to obey the soul. A feeble body weakens the mind." Rousseau defends play very strongly also in his book, "Emile," and in turn greatly influenced Basedow, Pestalozzi, and Froebel.

Basedow (1774) introduced physical training into his school and was the first to employ a physical director, Guthsmuth by name. After careful study of ancient and contemporary sources he laid the foundations of modern school physical training.

Froebel and Pestalozzi gave play a major place in their schemes of education. Froebel's "kindergarten" is education through play. He spoke of play as "the most spiritual activity of childhood."

Niemeyer recommends play as "a means of bodily, intellectual, esthetic, and moral education." Jean Richter calls play "the first poetry of the human soul, the expression of serious activities clothed in lightest wings." Schiller says that "man is man only when he plays." Lombroso declared that "play is for the child an occupation as serious and important as work is for the adult."

Modern educators find play the very essence of life. Dr. Myerson is convinced that "Play is more than exercise; it is contact with the realities." Dr. Hutchinson

holds that "by play ye are saved. Anyone who is not frequently seen playing in public should be regarded with suspicion." Dr. Richard Cabot stands back of these sentiments: "The chief essentials of life are work, play, love, and worship."

Dr. Luther H. Gulick: "Play is diversion for the adult but it is life itself for the child. It is the child world. It is not idleness, it is the busiest of worlds. Play is self-activity, which is an end in itself. It is life, not merely the preparation for life. Play has a greater shaping influence over the character and nature of man than any other activity. True play is of the spirit; it is the spontaneous expression of inner desires. Moreover, sports express the ideals of a people. Their morals rise no higher than their play."

A recent writer, M. Ashby Jones, defines play as "the spontaneous expression of life, a kind of activity which has no sense of 'ought' to make it go, no obligation to make it sing, no coercion to make it think." It is a surplusage of life which overflows through hands, feet, or tongue, conscious of its strength and eager to give it vent. At such times, we feel that we have got to run though we do not care to go anywhere, to sing though there is no audience, to do battle when there is no anger in us and no enemy about. While these spells last, we feel brimful of life. This is what we mean by the statement that the play spirit is the very essence of life. The full and free expression.

Strong words of praise are these from men of standing in behalf of an instinct of human nature that has in the past been often too lightly esteemed by the average citizen. If these things are true, we are led to the conclusion that it is not merely unwise but positively sinful to suppress or

neglect the play spirit, not alone of the young but of adults as well.

Before presenting the many proofs that this attitude is a sound one, according to modern scientific research, let us deal first with a question that must be faced by all churchmen: If play is so important, why does the Bible say scarcely anything about it. Why has the church in the past been so indifferent to it?

In the Old Testament there is no mention of anything that corresponds to modern athletic sports and only a few casual references to play. Abimelech discovers Isaac playing (sporting) with Rebeckah (Gen. 26:8); the children of Israel at Sinai feasted and then "rose up to play" (mock), (Ex. 32:6); Samson played (entertained) before the Philistines (Judges 16:25,27); the dancing women sang to each other in their play (derision), (1 Sam. 18:6); a battle once started under the pretext of play, (2 Sam. 2:14); Job (40:20) speaks of beasts playing; Job (41:5) and the Psalmist (104:26) refer to the play of the leviathan; Isaiah (11:8) prophesies of "the child that shall play on the hole of the asp"; Zechariah (8:5) foretells of the time coming when children will play in the streets of the city. Dancing is mentioned with approval as a part of worship. (Eccl. 3:4) "There is a time to dance"; (Ps. 149:3; 150:4) "Let them praise him in the dance." It must be remembered, however, that the dancing in this connection was merely individual swaying and stepping similar to our rhythmic gymnastics.

Although the Bible does not mention sports, the Maccabees refer to them, but not with approval. It appears that Greek sports were introduced into Jerusalem in 170 B. C., the Hebrew historian says of them: "A gymnasium was built, according to the custom of the heathen, close to the temple, where men and boys engaged in wrestling,

boxing, archery, swimming, and other exercises, and such was the height of Greek fashion and increase of heathen manners that the (Hebrew) priests had no courage to serve any more at the altar but hastened to partake of the unlawful allowance in the place of exercise."

The disapproval of this Greek custom by the Hebrews was based on the fact that athletics were a part of the Grecian religion and that these exercises were done while nude, a practice which was forbidden in the Hebrew law. The Hebrews did not disapprove, however, of certain kinds of free play and exercise. Jerome (fourth century) tells of Hebrew boys handling heavy stones to train their muscles. Archery is referred to in the Mishna. Dancing and swimming were permitted except on the Sabbath and on festal days, but hunting was forbidden because Esau had been a hunter. From the sixth century A. D. strict Rabbinism continued to regard amusements much as the Puritans did, from a severely censorious point of view.

It is well known that the attitude of the early and medieval Christians toward the natural and physical was an unfriendly one. They misinterpreted the spirit of Jesus by taking too literally certain New Testament utterances, such as "It is the spirit that quickeneth, the flesh profiteth nothing," (Jn. 6:63), or "If any man cometh unto me and hateth not . . . his own life also, he cannot be my disciple" (Lk. 14:26). On the other hand, they failed to understand what is implied in his saying, "I have come that they may have life and have it more abundantly."

The gospels contain no record that Jesus said anything about play, either in favor of or against it. (His only reference to play was in a rebuke to the Pharisees: "Ye are like children playing in the market place, saying: 'We

have piped unto you and ye have not danced.' ") He may or may not have spoken of it, since the reporters limited themselves in their recording to a few things that impressed them most (Jn. 20:31 and 21:25).

Paul, believing as he did, that the world was soon to come to an end, seems also to have minimized matters of physical training. He writes: "Our citizenship is in heaven, from whence we await Jesus Christ, who will fashion anew the *body of our humiliation,*" (Phil. 3:20, 21); "I know that in me, that is, in my flesh, dwelleth no good thing," (Rom. 7:18); "They that are in the flesh cannot please God," (Rom. 8:8); "Present your body, a living sacrifice," (Rom. 12:1); "I buffet my body and keep it in bondage," (1 Cor. 9:27); "We are of the circumcision who have no confidence in the flesh" (Phil. 3:3).

Some may object that it is wrong to infer from such passages that Paul did not approve of physical training, since they may mean that things physical cannot be compared with things spiritual, and that "flesh" means "indulgences." Evidently the early church gained impressions from these passages that caused them to neglect bodily culture in spite of the numerous other references in Paul's writings that show a high regard for the body: "Present your members as instruments of righteousness" (Rom. 6:13); "The body . . . is for the Lord" (1 Cor. 6:13); "Your bodies are members of Christ" (1 Cor. 5:15); "Your body is the temple of the Holy Spirit" (1 Cor. 6:19); "Glorify God, therefore, in your body" (1 Cor. 6:20); "No man ever hated his own flesh, but nourisheth and cherisheth it" (Eph. 5:29); "Christ shall be magnified in my body" (Phil. 1:20); "The body is Christ's" (Col. 2:17); "May your spirit and soul and

body be preserved entire without blame at the coming of the Lord" (1 Th. 5:23).

Whatever may rightly be inferred from these apparently contradictory passages as to the attitude of Jesus and his followers toward things physical and material, there is no doubt that athletic competition, which meant so much to the Greeks, and spectacularism, that was so prominent among the Romans, were not in favor with either the Jews or the Christians. These features were a prominent and an integral part of the Greek and Roman religions, and both Jews and Christians saw and condemned the excesses to which they led.

The early Greek ideal of a strong mind in a strong body controlled by a fair spirit had, long before the Christian era, given way to the mere physical supremacy and brutality of the arena. The rewards won by the victors were so great that, even in the Golden Age of Greece, before the close of the fifth century B. C., the great games had become hopelessly degraded. Where none but the aristocracy had been allowed to compete in the national games, they were now thrown open to everybody. This proved to be their doom. Men of low ideals entered who hired professional trainers. Contestants spent all of their time in physical training for the big events without the least thought of the development of the mind and the spirit. Men of high ideals would not compete on these terms, and so the winners of athletic championships were, in modern parlance, rough necks. Thus, when physical prowess became supreme, it not only destroyed worthy athletics, but contributed to the decline of Greek civilization.

We are accustomed to suppose that the prize for the winner in the great national meets was merely a laurel wreath. Other honors and favors given him, however,

were the real prizes for which he strove. In some places the returned victor was greeted with public rejoicing. Sometimes a breach was made in the city wall for him to enter like a conquering soldier. He was escorted to the chief temples, where he offered thanksgiving and paid his vows to the gods and deceased heroes to whom he attributed his victory. Songs, composed expressly for the occasion by the leading poets of the land, were sung by great choirs at the temples and at the victor's home. His exploits were recorded on pillars of stone, and his statue was set up in some public place, or even in a sanctuary. He received great sums of money for starring in lesser meets about the country. Some victors in the games were even worshiped as gods.

Small wonder then that greed and a desire to satisfy the growing taste of the public for excitement led to brutality. Gladiatorial contests were first introduced from a not altogether unpardonable motive. In recoil from the cold-blooded execution of those condemned to death, the Greeks decided to allow them to fight a duel with liberty as the prize for the victor in each case. These bloodthirsty displays, nevertheless, hastened the decline of Greek society. When militaristic Rome came into power she copied the faults rather than the merits in Greek practice and went to even greater excesses. Every emperor, general, or rich man who sought the favor of the populace provided greater and still greater spectacles and more brutal combats.

No wonder Christian spiritual idealism opposed these demoralizing assemblies. When the Christians themselves became the victims of the arena, the die was cast against all public spectacles, amusements and athletics. The church of our day is just beginning to free herself from her long bondage to this indiscriminate condemnation.

While we cannot blame her for the course she took, we cannot overlook the fact that as a result an important means for mental and moral improvement was ignored for almost two milleniums. Had Christianity arisen in Greece during her Golden Age she would then have had, from the beginning, a sane physical philosophy. The Christian church has now begun to recognize the value of the old Grecian ideal, the God-made interdependence of the body, mind, and spirit, an inseparable trinity. The Christian church has always acted hospitably toward intellectual and esthetic culture; in fact, they owe their preservation to her during the Dark Ages. So in our day she is taking over the best in physical philosophy and becoming the beneficiary of the sciences of which our present subject is a part. It is significant that by far the greatest physical training and recreation forces of our day are the Young Men's and Young Women's Christian Associations, both of them branches of the church.

The official church is now also awake to the value of wholesome recreation to a religious life. The church as a whole is learning that God incarnated really worthwhile meaning in the physical universe, which he created for men of flesh and blood, where common everyday physical acts would have eternal consequences. If we could be "saved" without paying any attention to this physical life it is hard to see why our intellectual and spiritual life should be so completely enmeshed in it.

We do not mean that the organized church has been opposed to all forms of physical recreation. Its opposition seems to have been chiefly against the display of physical prowess, boisterousness and brutality. Walking, swimming, fishing, hunting, horseback riding, coasting, simple, informal games have never been in disfavor, and at times public athletic sports and games have been

allowed. As for forms of cultural recreation, the church has been opposed to secular plays and the stage, but has not only permitted but fostered religious dramatics, pageantry, wholesome reading, story-telling, and music. In social recreation it has objected to the social dance on account of its apparent evils, but it has favored parties, picnics, and banquets. It has never been opposed to that great class of manual recreations, which includes the arts and crafts.

Thus, no general indictment can be drawn against the church of opposition to all recreation. Nor should she be too severely criticized for not having sanctioned certain forms until their worth was more clearly established. In the future, however, any church will deserve criticism that fails to preach, teach, and provide play and recreation as a part of its program of character development. It is the purpose of this book to show how this may be done.

CHAPTER II

Play and Religious Practices

It is interesting to note that among some peoples in the past, play features, and in some cases organized athletics, have formed part of their religious practices.

The ancient Egyptians were lovers of sport and play. Many of our playthings are as old as Egypt. Wrestling was their national sport. Wrestling and certain games were part of the ritual used by the very early Egyptians in honor of certain gods. It is not unlikely that the copying of this practice by the ancient Greeks accounts for the Homeric legends that deal with the prowess of the gods and the honors done them in the display of prowess by devotees.

No other nation, ancient or modern, has had such an exalted regard for bodily culture and athletic competition as had the ancient Greeks. These held the first place in public esteem. The original Olympic games were the hub of Greek life. For a period of a thousand years they were celebrated every four years, and at their height were participated in by the most distinguished men of the time.

Now, the remarkable thing about these great games, which we moderns have not fully appreciated, is that they were originally religious celebrations and retained in a measure their religious character throughout their long history. The most ancient Greek legends state that at first these games formed part of the religious rites at

the funeral of dead heroes. The Olympic games are said, by Pindar, to have been founded by Hercules in honor of Pelops, a great legendary hero who had a shrine at Olympia. The Nemean games were conducted in honor of dead Opheltes; the Isthmian games, in honor of Melicerta, or Palaemon, whose body was washed ashore at that place. The Pythian games were held to commemorate Apollo's victory over the dragon, named Python. In historic times, among those who were honored by funeral games were Miltiades, victor at Marathon; Leonidas, of Thermopylæ; Timoleon, the savior of Syracuse; Alexander the Great, and the soldiers that fell in the wars with the Persians.[1]

Long before the Olympic games were established as a national event, sectional games were held. In very early days these were celebrated every eight years at the season when the solar and lunar periods synchronized, as that was thought to be the most suitable time to honor the gods for bountiful harvests.

The religious nature of these games is further shown by the legend that in the prehistoric Olympian events the winner of the chariot race was allowed to impersonate the sun god and hold the office of divine king. But he was obliged to defend his title at succeeding periodic events and lost his position when he lost the championship.

Even if this use of athletics in religious observance were confined to the ancient Greeks, that itself would be significant, but they were so used by other nations. We have already referred to such practices in ancient Egypt. We find it also among the Romans. The early Roman contests were instituted because it was thought that the

[1]Greek tradition varies as to the origin of some of these games, but invariably they are said to commemorate some legendary hero or god. See Gardiner's "Greek Athletic Sports."

gods delighted in such exhibitions. The meets, gladiatorial combats, and other spectacular events were conducted by a religious guild that had priests in its membership, and that also conducted religious services. The knights of the Middle Ages were a religious military order who went into athletic training to fit them for their tournaments, which were conducted in a semi-sacred atmosphere. The ancient Irish fairs that included athletic events were religious occasions. English history vouches for the fact that at some periods the church permitted athletic games in the churchyards after divine worship on Sundays.

Among primitive peoples of our own time, sports of various kinds often form part of their religious exercises. In Futuna, a South Pacific island, and among the Loas of Siam, boxing matches are included in the funeral rites. Among the Kerghis the anniversary of the death of a rich man is celebrated by horse racing, shooting matches, and wrestling. The Dyaks of Borneo, played some games at worship that are not used at other times. The Kai of New Guinea, keep swings in constant motion to make the yams grow, and also use "cat's cradle" to cause the vines to twine and leaves to spread. The Letts of Russia, keep up a similar practice to help the growth of their flax. Funeral games are held among the inhabitants of the Caucasus.

Dancing has been widely employed in rites. Among the ancient Hebrews, Miriam, Moses' sister, led a chorus of women in song and dance to celebrate the Red Sea deliverance (Ex. 15:20); Jephtha's daughter greeted him in the same manner (Judges 11:34); women greeted David on a like occasion (1 Sam. 18:6); and David "danced before the Lord" when bringing back the Ark of the Covenant (2 Sam. 6:14). Early Christian church history reports that the bishops led in sacred dances in

the church itself and before the tombs of martyrs. The Zuni Indians use a ceremonial game to induce rain. The Wichitas of Oklahoma, employ a game of "shinny" as a ceremony. The Central Esquimos play "cap and ball" to hasten the advent of spring. In Algeria games similar to football and cricket are used to bring on rain. Hill tribes of Assam engage in tug-of-war to expel demons, and in Tanebar it is used to induce rain. In old Japan wrestling was dedicated to the gods, and in our day the Ainu tribes of Northern Japan dance around the shrine, as do also the Hindus of Typusium, when paying their vows to the gods. The modern game of "Eller-tree," played at Cornwall, England, at the annual June feast, is said to have had its origin in a former sacred ceremony of encircling trees and stones accompanied with songs and dancing. The play of "thread the needle" on Shrove Tuesday in the streets of the towns of southwest England once had a religious meaning. Baseball is said to have developed from "stoolball," an early religious game that was played at Easter time.

Not only were athletic events formerly conducted in honor of the gods, but in some places the gods themselves are said to have introduced them among men. Greek tradition states that the Olympic meets were started by the Idean Herakles and elsewhere they are attributed to Zeus, who wrestled there with Kronos. Many North American Indians believe that their games were given them by divine or quasi-divine beings.[1]

Although a large number of nations and tribes employed play or athletics ceremonially, many more did not, and

[1]Bancroft states that the ethnological study of Culin and the folklore study by Gomme and Newell lead to the conclusion that the great mass of games originated in the childhood of the race as serious religious or divinitory rites.

for that reason it is impossible to assert that there is an inherent or inseparable bond between athletics and religious observance. On the other hand, enough striking examples have been given to prove that a close relationship has often existed. The Christian church, therefore, in its present espousal of athletics is not trying to effect an alliance for which there is no precedent. If it can profit by its mistakes in the past, this participation in the larger recreational program of the community may vitalize and make its own distinctively religious work more effective.

CHAPTER III

The Nature and Value of Recreation

There is need of a general word expressive of all leisure time activities. There are many words in our language that express in a limited way things one does when he has time off from his business. For example, *amusements* cover forms of entertainment in which we may be either active participants or passive spectators. *Fun* attaches to comic, frolicsome, and boisterous actions. *Diversion* applies to such uses of our time as give us a respite and change the course of our thinking and actions. *Play* refers largely to physical games (especially those of children). *Pastimes* are light, pleasing experiences that afford relief from the sense of tedium. *Pleasures* gratify the senses. *Sports* is a general term for vigorous games, contests, and outings. An *avocation* is a side-interest in a subject unrelated to one's business, and akin, therefore, to diversion. *Enjoyments* are traceable to the most various sources. *Recreation,* besides its primary meaning of restoring the mental and physical condition after the fatigue of toil, denotes as a secondary meaning, any pleasurable exercise or employment, and in our day it is largely used as the most inclusive term. It will be used here in this sense interchangeably with "leisure-acts," as an abbreviated form of "all leisure-time activities."

The significance of what we do with our leisure now occupies a foremost place in the thoughts of our best edu-

cators. As our most voluntary acts, our leisure-acts let the light in on our inner selves and both reveal and determine character.

There has been a marked increase in all kinds of recreation during the past fifty years, both in the play of children and the sports of adults. We are in an athletic and play era. A recent editorial of one of our great dailies declares: "To-day sport gets more space in our newspapers and more talk at our tables and on our street corners than anything else but business. Our games have become national, with associations for their governance; our sporting code has become national, prominent athletes have become symbols in every home, and the participation in athletics by all ages and both sexes has become increasingly common."

The rise and growth of the playground movement during the last thirty years is a real marvel. There is scarcely a place in our country, urban or rural, that is not now affected by its influence. In large cities millions of dollars have been spent on playgrounds. In many states physical training and play are required in all of the public schools. The play movement has also been taken up by industrial plants and churches. A new profession has arisen to direct this specialized work; namely that of play supervisors.

Educators and scientists are making a serious study of play, its origin, nature, and functions. Among the first explanations was the one put forth by Schiller and Spencer. It is called, the surplus energy theory. Its contention is that everyone has a greater store of energy than he requires in making a living and this surplus expresses itself in play. Karl Groos has written two books on play. His contribution is a factor neglected in

Spencer's theory. From his studies of the play of animals and children he concluded that the impulse to imitate was the dominant element in play. The young imitate older people and in so doing get a preparation for mature life. He failed, however, to account for the fact that some of the play of children and animals is not imitative, but purely spontaneous and therefore instinctive.

It is much easier to find a satisfactory reason for play in the case of adults. Professor Lazarus of Berlin University, supplies the most obvious answer when he says that the reason adults play is to recuperate from mental and physical tiredness. This is only partly true. Adults sometimes play merely because they like to.

Hocking regards play as an experiment in life, which is related to an individual's main life interests somewhat as a model is to the completed structure, or a sketch is to the final form of a work of art. It is a try-out in which one develops power and confidence to attempt something greater. This theory, again, does not account for the urge that lures one into forms of recreation entirely unrelated to his occupation.

G. Stanley Hall considers play to be a reflex of the physical and mental processes through which the race passed in its evolution from lower stages of life (recapitulation theory). Thus, the swimming instinct has descended to us from the fish epoch; wading from the amphibian; climbing from the arboreal. Most of our sports and games once formed part of the serious life of our primitive human ancestors. Hunting, fishing, camping, and hiking come down to us from the nomads; team play from tribal life; gardening from primitive agriculture; hide and seek, tag, and games in which hitting a ball is a feature

from their offensive and defensive encounters with enemies and wild game.

Others feel that children play merely because it gives them a joyous sense of freedom and pleasure. Hall's theory explains why they find pleasure in these acts: A deep ancestral deposit in them thus finds an outlet.

There is some truth in all of these theories. Perhaps, if we combine them, we may obtain a brief but rather complete explanation of the existence of the play impulse: Both animals and human beings, old and young, play because they find pleasure in repeating certain acts that were once daily events in the career of earlier forms of life. These play activities result in recuperation, better health, more physical ability, and in mental stimulus.

However we may differ as to the origin of the play impulse, there must be no failure to recognize its value. It is a great formative influence in the normal life of normal children. The only children who do not play of their own accord are the sickly and the feeble-minded. It is the means by which nature develops the child's health. True, the basis of physical vitality is the inheritance of a good constitution, but physical training is necessary to realize its full value. Many adults who neglect physical exercise seem to be healthy, but such a course often results in weak vitality in their descendants. Our physique was built up by feats of physical endurance and it can be kept in good condition only by the same means, combined with attention to diet, sleep, and the avoidance of dissipation. The young get little other exercise than that obtained in play, and adults find that there is no really satisfactory substitute for it.

Even rather strenuous athletic competition aids rather than lessens vitality. The idea current that strenuous

athletics are injurious to health has been disproved by three careful investigations.

In 1904, Dr. George Meylan of Columbia University investigated the health of 152 oarsmen who had been members of Harvard crews from 1852 to 1892 and revealed these facts: Their longevity exceeded the tables of the expectation of life by 5.39 years; only two had died of heart disease and one of consumption; 94 per cent were free from any affections of the heart, stomach, and kidneys, the degenerative diseases of middle life; 37 per cent had not consulted a physician in ten years; 80 per cent had become successful in business. From these facts Dr. Meylan came to the conclusion that college athletes do not die young, nor do they die at all of heart disease and tuberculosis. Their health is far above the average; their minds were not dulled nor their energy exhausted, but the effects of their life as athletes were beneficial.

Dr. Wm. G. Anderson of Yale made a similar study of 807 Yale athletes who had won their "Y" in crew, track, baseball, or football, from 1855 to 1895. He discovered that only four had died of heart disease and that the death percentage in this group was 7.2 per cent, whereas that of the other graduates was 12.9 per cent. He decided that athletes are subjected to no undue strain, that they do not die young, and that heart disease is seldom the cause of their death.

Professor C. E. Hammet of Alleghany investigated the health in after life of 167 former long-distance runners. He found only three with slight functional heart irregularity, in spite of the fact that 112 had suddenly broken off training to enter business. Ninety per cent claimed that they had been permanently benefited. Where degenerative diseases were found, they were due to dissipation.

In estimating the physical value of play, health is not

the only thing to be considered. Play does much to develop other physical qualities, namely, strength, speed, skill, and endurance, that are so important in life. Random activity, no matter how long continued, affords no training that will help anyone to meet the requirements of the industries and the arts. The lack of training is a pronounced handicap to a person. In play, the young acquire a wide variety of nerve-muscle coördinations at the best age to secure them. Few adults ever acquire them who were not fond of outdoor sports in their youth.

But the benefits of play are not limited to matters physical. Valuable social relationships are most naturally acquired through play. Friendships made through play are most lasting. We never forget our childhood playmates. Play and chums are synonymous. Play is a great promoter of democracy; every player is judged by his ability at the game, not by his looks, wealth, or position. Team contests afford fine opportunities for training in coöperation. Children brought up alone are inclined to be selfish. Everyone finds it easier to insist upon his own way than to give up gracefully. The hardest job in the world is to get along well with others. But the big successes in life, whether in business, politics, church life, or play, fall to those who can get along well with others. True democracy calls for team work, each man playing his own part well, but each also ready to make "sacrifice hits" for the general good. When the will of the majority goes against us, we must play the part of a good loser and not try to get up a rebellion or sulk over a lost cause. As a member of athletic teams, a boy learns to subject himself to chosen leaders whose word for the time being is law. Could any better training for good citizenship be devised? There is a constant pressure exerted upon a boy

by his crowd to exhibit the spirit of the following poem by George A. Warburton:

Pass the ball,
Let the other fellow kick,
Be he slow or be he quick,
Play together, no one man
Ever won a game or can.
Play together, that's the way,
Keep your temper while you play,
Pass the ball.

Pass the ball,
Never mind about your luck,
Show a little manly pluck,
Throw a goal or try your best,
Each man playing with the rest.
If you win the trophy's won,
If you lose you've had the fun,
Pass the ball.

Pass the ball,
In the play of life the same,
Bound to others in the game,
No man living all alone,
Each is part of every one.
Grit and pluck and fair play here
Win the trophies, never fear,
Pass the ball.

Furthermore, modern psychology and pedagogy have discovered mental training values in play. Dr. Seashore says, "The higher mental powers normally develop in close connection with the use of the senses and the muscles."

The process of learning has been found to consist, first in doing, second in the feeling of satisfaction or displeasure over the results, and third, in thinking over the situation and preparing a better course of action if the situation were to be repeated. Mere memorizing is not education. The real business of education is to develop

the mental processes of resourcefulness, initiative, and quickness and correctness of judgment. Dr. Tyler says: "Play develops alertness. The best means of training the will is to shorten the time consumed in making a decision and in acting upon it. A player must size up the situation in a flash, and act at once. Thought, plan, and strategy enter into the transaction, and memory, imagination, judgment, and reasoning are all quickened."

Dr. Hall has pointed out the remarkable fact that half of our bodily weight is muscular tissue and the voluntary muscles are the only structures that the will can control.

Dr. Dawson's view in substance is as follows: "The mind has as its supreme end an ever-increasing efficiency on the part of its possessor in action. We live not to be, but to do; not to feel and to think, but to carry over feeling and thinking as assistance in creative activity. Since the central aim of physical education, more than any other type of education, is to bring physical expression under the control of the mind, its identification is obvious at once with the creative activities that have shaped life from the beginning. This was Froebel's view of the significance of children's spontaneous plays. It is the view of all modern prophets of education, from Francis W. Parker to President Eliot, in the stress that they place upon education through doing. They may not have spoken in terms of field sports or gymnastic exercises, but the same philosophy of life and of education which they have in mind applies to current physical education. It is the philosophy that puts a high premium on action, on doing things, on controlling the physical organs, through which life becomes the conscious and efficient master of its fate. Back of all the spontaneous play of children, back of all organized athletic sports, back of all systematic physical training, the law of self-expression and self-realization

through doing things is ever at work. Physical education at its best, is creative self-activity—creating, first of all, a muscular body, and then a mind in intelligent control of that sound body. The tone of the brain and nervous system which regulate the rest of the body is dependent on the master tissue, the muscles."

Gulick takes the stand that "there can be no education in the true sense of the word that does not deeply involve the will and emotions and inherited motor habits. Play gives scope to these and is, therefore, the nearest and surest approach to a true education."

Gulick found that a study of subnormal children showed that they lack energy, initiative, and spontaneity in play. They are listless and careless and are unable to carry on organized play. Seventy per cent. of the feeble-minded who are not congenital idiots, nevertheless, it has been proved, can be reclaimed to a useful adult life by right training in muscular habits and the resulting stimulation of the will. Play and rhythmic exercises are the best means for accomplishing this reformation.

On mention of esthetics, painting, sculpture, and music come to mind, but there is also an esthetics of movement that plays an important part in cultural development. The reference here is not merely to esthetic dancing, but to gymnastics and to every act done with ease and grace. Much of the pleasure derived from gymnastics is due to their esthetic appeal. Even such an awkward and commonplace action as walking may be done with such grace as to become attractive. The explanation of the eurhythmic appeal is found in the fact that a pendulum like sway is at the foundation of life. The aim of Greek exercises was culture through action, beauty of body and of physical action culminating in beauty of the soul. Of some famous modern esthetic dancers, who, besides bodily expression,

studied all branches of esthetics, painting, statuary, music, and poetry for fourteen years, and danced to nothing but masterpieces like those of Gluck, Brahms, Chopin, Wagner, it was said that "theirs was the loveliness which winds its way around Greek vases and their trained bodies were a medium for translating the inward and spiritual meaning of music."

The pre-eminent value of play that the church is interested in, however, is its value as a means of moral training, the very best means in the case of the young. Aristotle observed that persons reveal their characters markedly in their play, and common observation confirms his statement. It has been well stated that a person's mien, poise, and gesture lay his soul open to view. A person reveals his true self by his very physical actions. Charles Evans, former golf champion, writes: "There is one absolute, reliable test of character; play some game with the person in question and watch him often enough to catch him off his guard. If I were selecting a business partner or if a man wanted to marry my daughter I would put him through this test."

President Angell agrees that "We must believe in all sincerity that physical education, including competitive athletics, is an essential part of the obligation of the college. We must recognize that it stands in the closest possible relation to moral education, which we often pronounce one of the prime duties of the college, if not, indeed, the very first."

Dr. Luther H. Gulick, the greatest recent authority on play, says in substance ("Philosophy of Play"): "If you want to know what a child is, study his play; if you want to affect for good what he shall be, direct his play. Man is best revealed in play. There he is at his best. In play we see in action the energy latent in great desires which

exercises a greater shaping power over the character and nature of man than any other form of his activity. Nations and races most truly reveal themselves in the nature of their pleasures. These are the most determining force as respects the national character within a nation."

Child psychologists have shown that children are naturally selfish and dishonest in their undirected play. Play is life itself to children and they display enthusiasm, persistence, and resourcefulness, but do not show fair play and a consideration for others. By extensive observations, McGee discovered that in the play of school children deception, absurdity, the infliction of pain on others, greed, favoritism, and a "show off" spirit were common. Provide the proper supervision and these may all be corrected and the better traits instilled in the child through his play. Indeed, if he is to get these higher traits at all, it must be through his play. Games of skill take the conceit out of the bumptious, for they cannot make good. Losing one's temper in play is the mark of a novice. Where high principle is disregarded, opponents pick on certain men unmercifully, having learned from experience that no one plays his best game when he is peeved. Thus a boy is saved, even in unsupervised play, by the warnings of his mates not to give way to anger. A similar course of elimination is true to a large extent of dishonesty. The chronic cheater learns in time that his tactics have forced him out and that he must turn round and behave properly if he expects to be given a chance to play at all. Unfair playing, if it is persisted in, will break up any game.

Royce was of the opinion that loyalty is the fundamental virtue, more necessary even than love. Loyalty is considered to be the most important moral value derived

through play. Everyone has observed how team games develop loyalty in superabundance, so that often opponents are regarded as enemies rather than friendly rivals. The church will find team games one of the best means of retaining the interest of the young people at the age when they tend to drift away from church activities.

Courage is an element much needed by the youth of to-day in view of the modern trend toward a soft life. Sports in which there is an element of risk and hardship are specially valuable training. It is gratifying to observe how ready the young are to engage in vigorous games, like swimming, acrobatics, and boxing.

The extreme to which modern reaction against child repression has been carried, has played havoc with discipline in the home. There is little parental and teacher authority left to-day. Children are the real rulers in many homes. Extremes in either direction, repression or license, is to be avoided. There must be developed in everyone the capacity of obedience to higher authority. Too much liberty leads to self-will, selfishness, and conceit. A remedy for this undisciplined temper is found in organized games. The game officials and the captains of the teams are autocrats whose decisions are final, and the person who desires to play must submit to their authority. This excellent training in "taking orders" will mean much to the player in the realities of life later on.

No moral quality is more desirable than a cheerful, exuberant, optimistic disposition. If there is anything that will foster this state of mind, it is carefree play. We do not refer to highly organized competition in which winning is thought to be so important, but the kind in which one may have a good time whether he wins or loses, or those forms in which there is no competitive elements, such as swimming, coasting, hiking, fishing, singing, and

folk dancing. Carefree play acts like a tonic on a sour or dull mood. It quickens the bodily functions, and in so doing, produces a state of exhilaration and joy. It is a suitable antidote for sorrow. A good prescription for those who mourn is: "Get out of yourself by getting out of doors and into a good game.

One of the most definite ways in which directed play has shown its moral value has been in lessening juvenile crime. Jane Addams holds that recreation can get the best of vice. Forty years ago the Earl of Meath predicted that athletics would be used to overcome crime in our large cities—a prophecy that has been realized many times. By providing play facilities for the newsboys of Milwaukee the number of those who had to be sent to reformatories fell from seventy to three in three years. A study of juvenile crime in Chicago showed a decrease of 28 per cent in the number of children arrested within a half mile of the playgrounds. With the probation measures that were in force, delinquency was reduced 50 per cent. Within one year after the West Park Playground was opened, four dance halls within a half mile closed from lack of patronage. In St. Paul, analysis showed that most of the delinquent children appearing in the juvenile court came from a certain congested part of the city. A social center was opened there and in a year the delinquency was reduced to 50 per cent. A Chicago judge stated that in every locality studied, juvenile crime increased as the distance from the playgrounds increased. In one of the New York City health bulletins the plea is made in support of playgrounds that "righteousness can be raised by taxation," a plea amply vindicated by facts. Judge Costello reported (*Playground,* February, 1923) that since the opening of the Recreation Hall by the

Recreation Commission in Passaic, the juvenile court had been discontinued.

Athletic sports have been found even to have a marked influence in promoting racial development and international comity. Ballgames now satisfy the combative instincts of the head hunters of the Philippine Islands so well that they do not go to war. Christian missionaries in all lands testify to the great value of recreational work to their cause. Old and stagnant nations are being rejuvenated through modern sports. Three years ago Frank Foster wrote: "China has suddenly turned young. China has begun to play. The magistrates as well as the younger generation have come to recognize the need of physical development." Indeed, in the entire Far East play and sport are epidemic, and under the wise direction of "Y" workers and missionaries, they are destined to exert a marked influence for good upon the Orient. Far Eastern Olympic meets have been held biennially since 1914, alternately in China, Japan, and the Philippines, which have brought together hundreds of competing athletes of those and adjacent lands. At the one held in China in 1921, 350 athletes competed and the games were witnessed by 150,000 people. Admiral Straus (American) said "it signifies the most wonderful change in the Far East that has come to my notice since my return after a number of years of absence." Dr. Gray, national "Y" physical director of China, says: "The Far East Athletic Association, in spite of the critical relations existing between the nations represented in it, is the one outstanding organization in the Orient in which the spirit of mutual co-operation prevails in a marked way."

Of the latest international games, held in Japan last May (1923), Englehardt, of Manila, writes: "Athletics

has been the only basis upon which these nations have been able to meet in accord and amity."

One of our government officials in the Philippines says that "baseball has done more to civilize the Filipinos than army, navy, commerce, and school system combined. Former native enemy tribes have learned to play together, and play fair and without enmity."

Lawrence Perry, writing on the good work in behalf of international peace, done by play, says: "Without exaggeration, it may be said that to-day tennis is recognized as one of the great factors making for the development of international understanding and good will. Here is one good thing about a sporting crowd: it is swayed not by a man's nationality, but by the showing he makes as a contestant. Sport obliterates the narrow lines of nationality. Where nations join in a community of sport we find the peoples of those countries gazing at one another over lowered barriers."

These facts lead one to conclude that so spontaneous, attractive, wholesome a thing as play, abounding in such great possibilities for character building must not be ignored or neglected a day longer by any church or welfare organization. The church will find it one of her most valuable adjuncts if it is intimately linked with a lofty idealism and a plan of religious promotion similar to the Christian Citizenship Programs of the two Christian Associations (outlined later).

To insure good results, it cannot be too often stated that all recreation features must be ably supervised and careful plans and methods used. It must never be imagined that play of itself is a panacea for immorality and delinquency or the sole solution of the problems of character building. On the contrary, it may become one of the most potent allies of evil.

In considering the dangers sometimes attached to recreation, we must remember not only that some kinds of recreation are objectionable by nature, but also the spirit or manner in which any recreation is indulged may become objectionable. As explained previously, few kinds are inherently evil. A study of the public commercialized amusements of Kansas City proved that a third of them, as they were conducted, were bad. Conceivably, they might, in proper hands, have been made either sources of good or at least harmless.

Evils that may associate themselves with any recreation are these: excessive indulgence, excessive emotionalism, professionalism, commercialism, and passive sideline looking on carried to excess. Many persons spend too much time in recreation and play, because they find them more interesting than work. It is a question of which shall make the stronger appeal: good company, a good game, or no more than a habit, now become well-established and plain, straight, everyday business duty.

Emotion furnishes the drive and energy required to carry out a plan or purpose. If the purpose be a good one, all is well; if the good emotion finds no outlet in good expression, then it is nothing more or less than an indulgence in a debauch of pleasurable sensations. The intense feelings aroused by highly organized contests, plays, or movies do a looker-on harm if they are not straight-way harnessed by him to some good purpose which he has on hand.

Competitive sports naturally induce candidates to apply themselves diligently; application leads to skill, and skill to championship ability and professionalism. There are two kinds of professionals: (1) The play supervisor and promoter of wholesome amateur recreation, and (2) the

paid star player in one of the major sports. The first kind is good, the second is for the most part a real evil. It is not the work of organized recreation to produce star players. When a person of exceptional skill, in any major sport, gives in to the temptation to make his living as a professional player, he is on dangerous ground and only a high degree of stamina can save him from the demoralizing influences of his new surroundings.

No doubt, capacity for successful careers in statesmanship, business, law, and medicine is lying undeveloped in many young men who are now spending all their thought and energy in showing off their physical prowess before a sport-loving populace. As young men, Benjamin Franklin was an expert swimmer, and Washington was the best wrestler and thrower in Virginia. Suppose, however, they had spent the best years of their young manhood in professional athletics! We might still be "a British territory." Suppose Lincoln had capitalized his unusual ability as a story-teller and become a vaudeville funny man! Great problems in statesmanship, economics, education, and invention remain for energetic young people to grapple with. That should be their chief business, and play, the side line. As *re*-creation, daily recreation is excellent, but as a business—if it be not clearly evil, it is at least a "lesser good."

Professionalism is accompanied by commercialism and frenzied audiences. Boxing turns under financial promoters into pugilism, with immense arenas and million dollar gate receipts. Baseball, played for fun, is made over into the "big business" of professional leagues with all-season schedules, millions in money, and prominence for the stars in the daily press. Football, played for fun, becomes intercollegiate football, with big stadiums rivaling those of Greece and Rome for spectacularness. All

this fills the bleachers with sport "fans," who get their exercise by proxy and are too weak or lazy to play themselves.

These evils develop wherever the money factor is emphasized in any way in competitive sports. We have yet to see if the church can use and keep recreation true to its office as an important factor in character training. It is certainly the combined duty of the church, the two Christian Associations, and community recreation promoters to help solve this problem.

The 1920 General Conference of the Methodist Episcopal Church gave approval to the plan of employing a recreational and social director wherever the conditions warranted. At least two divinity schools now employ physical directors, and in one a course of lectures is given on the theory and methods of recreation and play. A similar course should be inaugurated in every theological seminary, and eventually a full department of church recreation on a par in all respects with the other departments.

At a recent meeting of the National Institute of Social Sciences there was a discussion of the right use of leisure, in which Dr. Thorndike, Dr. Salmon and Mr. Arthur Pound presented the scientific basis for the right use of leisure. Mr. John H. Finley has well summarized these principles as follows:

1. That leisure is an opportunity to recreate energy and build up mental and physical health.
2. That this is essential to happiness whether working or playing.
3. That most people do not appreciate the value of physical activity.
4. That not enough foresight and planning are given to our leisure.
5. That individual leisure time activities should be chosen that will benefit the community as well as give pleasure to the individual.
6. That "fantasy" is a rich possession of the human race because

we escape the burdens of life. We enjoy in fantasy the things we do not possess in fact. Leisure offers the same kind of escape from the cares of our complex civilization.

7. That our present industrial system with the deadening influence of the automatic machine makes the right use of leisure of tremendous importance to preserving an enlightened citizenship.

CHAPTER IV

Working Principles

Anyone who proposes to assist in promoting and conducting the leisure time activities of others ought to become familiar with the factors that make for success as they have been discovered by much experimentation in the playground movement, the "Ys," the social and community centers, and in college and school athletics. The most important of these principles will be presented in the following pages for the benefit of the less experienced worker in this field. They will be considered here under four general divisions: the subject matter, the pupil, the teacher, and the methods.

The Subject Matter

It is important for the teacher to get a clear view of the extensive range from which he may select his material. Times come in the experience of everyone who promotes play and recreation when he thinks that he has exhausted the possibilities in his line of work, and he is at loss to know what to do next. Under such circumstances it is helpful to have a classified list of activities to refer to for fresh suggestions. Such a classification is given below. Although it is not complete, it can be made the basis of a more complete one that the director may work out for himself.

The classification will be made under five general heads:

I. *Sports.*—Distinctively active games, contests and play.
II. *Social pleasures.*—The chief object here is the enjoyment of the company of others.
III. *Manual activities.*—Making things.
IV. *Cultural recreation.*—Arranging and producing programs—dramatic, literary, and musical.
V. *Passive enjoyments.*—Reading, listening, observing.

A Classified List of Leisure Acts

I. Sports:
  A. Track and field athletics.
    1. Tests, such as those codified in the Public School Athletic League standards.
    2. Contests: Various kinds of track and field competition, such as individual championships, team, all-round, classified, mail or phone meets, street and cross-country running, indoor athletics, racing with skates, horses, aeroplanes, etc.
  B. Aquatics.
    1. Tests in swimming and life saving.
    2. Contests.
      (a) Racing with row-boats, canoes, yachts, etc.
      (b) Water games: Polo, soccer, basket-ball, baseball, push ball, and mass games.
  C. Games on land, ice, and snow.
    1. Field team games: Baseball, soft baseball, post baseball, football, soccer, American ball, push ball, cage ball, cricket, lacrosse, polo, field hockey,

2. Lawn and gym team games: Basketball, volley ball, captain ball, end ball, minton, Newcomb, tennis, badminton, hand polo, soft soccer, soft baseball, punch baseball, kick baseball, long ball, one old cat, two old cat, ring hockey, hand and foot tennis, sponge ball.
3. Ice team games: Hockey, tennis, lacrosse, soft baseball, basketball, American ball.
4. Individual lawn games: Golf, golf croquet, croquet, roque, brivet, quoits, tether tennis, bowls, archery, target shooting, marbles, hopscotch.
5. Court and wall games: Handball, squash, racquets, court tennis, bowling, curling, shuffles.
6. Mass and group games, on foot or skates: Tag, hide and seek, and circle games of all kinds.

D. Gymnastics.

1. Marching: Rondel, class, military.
2. Calisthenics: Drills with free hand, bells, clubs, wands, pulleys, poles, rings, flags, sticks, stall bars.
3. Gymnastic and folk dancing.
4. Apparatus work: Buck, horse, parallel bars, horizontal bar, flying rings, traveling rings, ladders, climbing ropes and poles, spring board, balance beam, wire walking.
5. Combat sports: Boxing, wrestling, bag punching, fencing, broad sword, single stick, jiu jitsu.

6. Tumbling and pyramid building.
7. Stunts and knacks.

E. Outing sports and pastimes.

1. Walking.
   - *(a)* Social hikes: By day, by night, in storm, father and sons, good turn, go to church.
   - *(b)* Exploring hikes: Botany study, geology, birds, insects, map making, exploring, treasure hunt, mountain climbing, visiting museums and industrial plants.
   - *(c)* Foraging hikes: Nutting, berrying, fishing, hunting, trap shooting.
2. Excursions.
   - *(a)* On roller skates, ice skates, wheel; in canoe, boat, on snowshoes, skiis.
   - *(b)* Driving and conveyances: Rig, horse, auto, trolley, train, steamer, yacht, motor boat, house boat, sleigh, coasting, ice sailing and yachting; aeroplane and balloon.
3. Camping.
4. Play picnics and play field days.
5. Informal free play: Kites, stilts, jacks, mumblety peg, climbing.

II. Social pleasures.

A. Parties: Socials, dances, toasts, roasts, candy pulls, clam bakes, spelling bees, sewing bees, building and corn husking bees, banquets, barbecues, feeds.

B. Picnics.

C. Visiting, gossiping, and chatting.

III. Manual activities.
  A. Arts and crafts.
    1. Graphic arts: Drawing, painting, illustrating, designing, posters, lettering, stenciling, etching, engraving, pyrography, photography.
    2. Modeling, sculpture, pottery, stone cutting.
    3. Crafts: Paper cutting, woodwork, metal work, glass blowing, stained windows, leather work, canvas work, rug and reed weaving, bead work, upholstery, broom making, bookbinding, printing, dyeing, tinkering, inventing, taxidermy, chemical, physical and electrical experiments, fancy work, knitting, sewing.
  B. Constructing: Architecture, engineering, building, boat and canoe-making, gardening, floristry.
  C. Care of pets and animal-raising.
  D. Play with toys.
IV. Cultural recreation.
  A. Producing entertainments.
    1. Dramatics, stunt nights, amateur vaudeville, minstrels, pantomime, tableaux, pageants, circus, carnivals, magic, ventriloquism, stage cartooning, stereopticon movies.
    2. Conducting celebrations: Old Home Week, memorials, holiday exercises.
  B. Literary culture: Reading clubs, story-telling, writing, authors' clubs, literary societies and forums, lecturing.
  C. Musical culture: Singing, choirs, orchestras, bands.

D. Club activities: Scouts, brotherhoods, fraternities, lodges.

V. Passive enjoyments.

A. Reading.

B. Acting as a spectator or auditor at events.

NOTE: "The most effective kind of education is obtained not by merely listening and reading, but by observing, comparing, and doing."—Dr. C. W. Eliot.

THE PUPIL

The second factor to be considered in the conduct of recreation is the tastes and needs of the individual or group concerned. Individuals differ so greatly in their preferences and the opportunity for choice is so broad that the problem of deciding on a satisfactory course is not so simple as might be supposed.

Since recreation is not a matter of compulsion, but of free choice, it must, first of all, turn out to be interesting and enjoyable. Dullness is the very antithesis of what play should be. Play to be play must be an enjoyable activity, or a self-imposed task that at least affords a high moment of keen enjoyment in the choosing, even though much of the later effort involved may be irksome.

For play to be interesting and enjoyable, certain conditions playground workers have discovered must be provided by anyone who wishes to direct the leisure acts of others successfully. Congenial company is one of these conditions and one that is not always possible in mass play at playgrounds and schools. If some willful, selfish person is a member of the group, the fun is spoiled. Children of different races and differing social position, however, can and should be taught to play together as training in democracy.

Another principle of equal importance, although

it may not at first seem to be, is that play should be varied. It is far better to have average ability in many kinds of sport than to be able to play only one game expertly. Specialization is an American fault in other departments of life as well as in recreation. Those who would get the most out of life must have the most varied interests. We all wonder at the versatility of Roosevelt and how diverse the life he lived. To someone who remarked upon the wide variety of his recreations he said: "I never have been first class at any sport, but no one plays harder at them nor gets more fun out of them." Developing champions should never become the object of any school or church. Every child should be taught to play many different games.

A third important principle in a recreational program in the case of full-grown youths is emphasis upon forms of sport and play which call for muscle, nerve, strength, and endurance. While children are naturally active, frequent rests must be given to them between their spells of play. Although older men are in need of active recreation because few of their occupations afford them exercise enough or of the right kind, they should not go in for too violent or strenuous forms of exercise. With full-grown youths it is different. They are all the better for a mile run or a four-mile row in record time.

Fourth, care should be taken in making up a program to include the right proportion of that deposit of instinctive actions and activities which we have all inherited from the past ages of development of the human species. Our human necessities may be grouped in four divisions: (1) life sustaining, (2) life protecting, (3) life enlarging, (4) life giving. These necessities are the source of the giant strength of one fundamental impulse, *acquisition.* The desire to get food to sustain life has kept men

busy, generation after generation, at hunting, fishing, tilling, and barter. The desire to protect life forces us, as it did our remote ancestors, to make clothes, construct shelters, fight enemies, and unite with others for mutual protection. The desire to enlarge life drives us to explore and experiment, with the aim of adding to our mastery of our environment. The desire to continue the family name leads us to marry, establish a home, and rear children.

Thus it is that the leisure-acts in the most direct line of descent from our ancient human past are hunting, fishing, camping, gardening, handwork, boxing, wrestling, team play, hiking, track and field athletics, swimming, riding, rhythmic action, story-telling, music, imitation play, and dramatics. Anyone looking for a brief, comprehensive inventory of satisfactory, year in and year out, recreational activities will find it in this list.

Last spring, a London paper, after careful study of the subject, found these were the most popular sports of England, in the following order: Horse racing, tennis, golf, dancing, cricket, motoring, billiards, boxing, cycling, swimming, Rugby football, bowls, fishing, boating.

MacDougall has made up an interesting table of the fundamental interests and instincts of a boy that will help a thoughtful play director in planning play for him. He classifies them as: (1) the instinct of self-preservation, that finds outlet in eating, in fighting, running, swimming, in crawling, hiding, and in thrift; (2) the parental instinct, that finds outlet in care for the young, in protecting the weak, and in love of romance; (3) the social, or group instinct, that finds outlet in pride, jealousy, ambition, in rivalry, sympathy, competition, in shame, altruism, shyness, in envy, loyalty, and friendliness; (4) the instinct of adaptivity, that finds outlet in

imitation, play, and curiosity; (5) the regulative instinct, that finds outlet in reverence and awe, in conscientiousness, and humility; (6) miscellaneous instincts, that find outlet in collecting objects in the enjoyable sense of ownership, in constructing, in destroying, in telling another person one's curious thoughts and feelings, and in contemplating the beautiful.

Another important factor to be taken into consideration in making up a recreational program is that the two sexes, which are much alike in the earlier years, enter at puberty upon a very wide divergence. Study of boy and girl psychology with reference to the formation of clubs and societies reveals the following differences: Girls form three times as many secret societies as boys, five times as many social clubs, three times as many industrial, three times as many literary, twice as many philanthropic, but only one-fourth as many predatory and one-seventh as many athletic clubs or gangs. Physical activities attain prominence in only 10 per cent. of girls', but in 70 per cent. of boys' societies. Girls are more individualistic in their play than boys. They like to walk, ride, coast, skate, swim, golf, dance, and play tennis.

The different reaction of the two sexes to various forms of play is very useful information to the play director. Boys like to compete more than girls and take defeat better. If small boys take to dolls at all, the dolls are usually imitation soldiers or animals. Boys like muscular forms of play, while girls like social. Boys like to construct something ambitious, while girls do fancy work. Boys like the grotesque, girls the conventional. Boys dress for utility, girls with an eye to esthetic effects. Boys play in gangs, girls in pairs. Boys' quarrels end in fights, girls' in pouting and mean after remarks. Boys are more loyal to one another than are girls. Boys are more

attached to the gang, girls to the home. Boys play few games, but play them constantly; girls play more games, but play them intermittently. Coswell's observations of play among the school children of Worcester proved that boys' favorite games are ball, marbles, sled, skates, football, tag, hockey, hide and seek, and checkers; whereas girls' favorites were dolls, skipping the rope, sled, skates, ball, tag, jacks, house, school, hide and seek.

Sex differences, according to Miss Burchenal, who is at the head of the School Girls' Athletic League of New York, render men's athletics inappropriate for girls. Girls should be allowed to enter running and low hurdle contests only in relay races, while jumping, swimming, skating, climbing, and dancing should be done by them for form alone and not for speed or endurance. No interschool (or church or club) team games should be played by girls. These games should be played only informally and "for fun."

We may conclude, therefore, that the fundamental qualities to cultivate through play in boys are muscular strength, skill, endurance, the mastery of obstacles, and fair play. In adolescence, the gang instinct exercises the greatest influence upon character, and the best way to give this instinct a healthy outlet is in well supervised athletic competition of all kinds.

Sixth, and the last factor affecting the make-up of a program of recreation that we shall consider, is the question of age. It is generally agreed that different instincts find their respective appropriate outlets at different ages, and that particular environments offer the most favorable conditions for the formation of specified habits of action. Any instinct that is repressed at the normal age at which it should find an outlet leaves the adult individual that much poorer. William James asserts that

the office of an instinct is to produce a habit. The fact that when the hour strikes, this must be done at once or the chance is lost for good, seems to be verified by experiments with animals. It is stated that a chicken which has not been allowed to hear the call of the mother during the first ten days will never heed her call. Young ducks kept from the water for a certain period, lose their instinct for swimming. Young squirrels confined to cages, since they fail to find soil to bury nuts, soon cease to bury them.

If this law applies, also, to the human race, as most students think, the conclusion is inevitable that it is of prime importance to know the respective ages at which the different instincts are ready to take the stage so that each individual may let them perform their office and thus knit their contribution into his make-up while there is yet time. Everyone knows how hard it is to teach adults new physical knacks. When this is so plain, it is strange to find that an authority like Dr. Gulick disputes the "age culture theory" in play. He grants the fact of an advance from simple to more complex in the forms of play as the child's structure changes, year by year, but he points to the fact that persons of all ages and both sexes engage in such activities as hunting, fishing, agriculture, love of nature, care of pets, and friendships. This proves nothing. It is quite true that a habit for any one of many forms of recreation, acquired in youth, may and often does persist throughout life. Every practical physical director of long experience, however, knows that if he has not learned a sport in youth it is almost hopeless to expect to learn it in middle life.

The testimony of experience is in favor of the age culture theory. It certainly works well in practice, even though it may eventually prove defective in some respects

as a theory. It calls attention to certain age zones through which everyone passes, each zone differing from the other in certain physical and psychic respects. Dr. Meylan, of Columbia University, is of the opinion that "from seven to sixteen is the golden age for acquiring skill in athletic sports. Eighteen is the peak. The boy or girl who is kept out of athletics is being deprived of a chance that is vanishing, never to return. Literally it is the chance of a lifetime, since it is only the person who plays with some manner of skill who takes any continued interest in recreation and receives the maximum amount of good from it. By the time a person reaches twenty-five he is usually incapable of acquiring sufficient skill to get beyond the 'duffer' stage. In the case of swimming, a seven or eight-year-old boy can learn to swim in three lessons, boys from nine to twelve, six lessons, boys thirteen to sixteen, twelve lessons, while college freshmen require more than twenty lessons. Aptitude in other sports is distributed in about the same proportions."

Since there is no sharp change from year to year, writers differ as to the number and limits of these age zones. Gulick makes the number three: Birth to seven, eight to twelve, and thirteen up; Curtis reaches almost the same conclusions. Wood has four: Birth to seven, eight to ten, eleven to puberty, puberty to adolescence. Forbush and Johnson have six: Birth to three, four to six, seven to nine, ten to twelve, thirteen to fifteen, sixteen to twenty.

Such age zones are of practical value, for they enable us to separate out unprepared individuals and form homogeneous groups for class instruction and play. Thus the three age zones worked out by Gulick and Curtis are used in separating the children into groups in the same physical grades in playground work. Since parents and kindergartners, however, need to know what kind of play

will appeal best for almost every year from birth to seven, Forbush's classification would be most helpful to them. Inasmuch as the church recreation director will be called on to help parents to provide proper play for their children as well as to direct the recreation of full grown and even middle-aged persons, as specialized a classification as possible will be most serviceable. Forbush's classification, therefore, will be used for most of the age zones.

CLASSIFICATION OF AGE GROUPS AND PLAY

First Period: Infancy—From birth to one and one-half years.

Characteristics: Period of physical experiments and adjustments through which the beginnings of muscular control are acquired and the quickening of the senses.

Activities: Sucks, stretches, kicks, learns to see and touch, reaches for objects (seventeen weeks), learns to smell, taste, listen. From seven months, drops objects, creeps, pushes and drags objects, rocks, climbs chairs, walks, babbles, imitates, explores, destroys things.

List of desirable playthings: *For the sight*—Bright objects suspended above cradle, a prism in the window. *For the hearing*—A rattle, whistle, large spoon, tin dishes to jangle, clock tick, implements to pound with. *For the touch*—Balls, rubber animals, paper and wood boxes, spools, keys, sticks, rag dolls, chain, smooth stones, stout bottle with cork, box with slide cover, clothespins, dominoes, a supply of paper to "muss up." *For muscular action*—Stuffed cloth bag hung above crib to kick and clutch, big soft ball to roll a distance and creep in pursuit, blocks, beans in strong bottle. *For*

mother play (emotional play)—"Peek," "this little pig," "creep mouse," "pat a cake," "ride a cock horse," "trot, trot to Boston."

Second Period: Early Childhood—From one and one-half to three or four years.

Characteristics: Early walking and talking age. Imagination strong at three years.

Play and playthings: *For muscular action*—Running, hide and seek, chase, small football, free play, climbing chairs and ladders, perambulator, seat swing, rocking horse, stuffed balls, cart, trials at testing size and weight of objects. *For sense play*—Learning colors of various objects; playing harmonica, bell, whistle, trumpet; testing odors and tastes; imitating various noises; playing Indian, fireman, school; playing with dolls, toy animals, playhouse and equipment; sand play; building blocks; toy train; peg board; cut and paste; sew; collect buttons, pictures, flowers, nuts, berries; watch birds and animals; plant seeds; feed animals (not ready yet to care for them); trace and color pictures; finger play; motion songs ("Finger Plays," by Emilie Poulson).

Third Period: Middle Childhood—Ages four to six.

Characteristics: Rapid growth of brain. Motion for its own sake rather than to attain an object. Restlessness (cannot sit still longer than thirty seconds). Curiosity and asking of questions. Great imitating and dramatic age (six to seven). Imitates adults rather than animals. Prefers to play with other children rather than with parents. Is selfish, quarrelsome, and all passions are easily aroused. A time to get adjusted to others. Great

interest in ownership, collecting, and hoarding. It is the kindergarten age.

General principles for parents: Few playthings are needed. It is undesirable to have many children play together or to have systematic organized play. Answer their questions as far as possible.

Classified list of play and playthings: *For physical action*—Tops, tenpins, swing, seesaw, climbing tree or ladder, low balance rail, slide, sawdust jump pit, kiddy car, tricycle, soft balls, bean bags, marbles. *For imitation and imagination*—Toy animals and soldiers, cart, reins and whip, doll and accessories and kitchen set for girls, toy train, wheelbarrow, rake, hoe, toy boat, picture book, storytelling. *For handwork* (about six years)—Blocks the size of bricks, boxes, stones, and other common objects (spools, buttons, seeds), soap bubbles. Knitting, sewing, crocheting, weaving (at seven). Sand pile, clay, cutting out and pasting pictures, picture puzzles, picture books, blackboard, paper, pencils, and paints. *For rhythm*—Harmonica, trumpet, drum, ring song games.

Fourth Period: Childhood—Ages seven to nine.

Characteristics: *Important physical changes*—Slow development, tendency to heart weakness, disturbed digestion due to second teeth, susceptibility to adult diseases, mental dullness due to slow brain growth.

Imitation play—Imitation of the process rather than of the object. Strong interest in toys; doll period at its height. Desire keen to have an object in play, to run and pound with a purpose.

Strong individualistic period—Sensitiveness to failure. Will not play unless assured of success. Desire

to be master. Period of teasing, bullying, bragging, and fighting. Girls show pride in dress and possessions and make hateful comparisons. Interest is strong in collecting, constructing, nature study, and traditional games. The morality of this period is akin to that of the Old Testament, personal rights, justice, fair play, eye for eye, insistence on others playing according to the rules.

General principles for the use of director or teacher: Do not criticize, but encourage freely. Have no team games unless the children start them. Provide apparatus and playthings and suggest things to do, but do not put any highly organized play in rehearsal. Play must be varied and of a kind in which interest is centered in the outcome. Stress dramatics, collecting, constructing, and games with long traditions (marbles, shinny, kites, etc).

Classified list of play and playthings:

Free play for both sexes: Swing, seesaw, swimming, coasting, climbing, skating, ball toss, hoop, balance board.

Distinctive boys' play: Marbles, shinny, old goose, tumbling, wrestling, archery, mumblety peg, pushmobile, bow and arrow, sling, boomerang, one old cat, football kicking.

Individual competition for both boys and girls: Best period for games of chase, hunt, throw, and shoot, such as tag, hide and seek, marbles, bean bags, toss jacks, ringtoss, pots (bounce ball and step), hopscotch, knacks, circle games, sense test play (whose voice, etc.), riddles, puzzles, anagrams, "stumps" and "dares," dominoes, crocinole, social games (hunt ring, blindman's buff, buzz, etc.),

singing games. (See book by W. W. Newell and Alice B. Gorme.)

Making and owning: The desire to make useful things begins. *For both boys and girls*—Sand play, building blocks, clay, rattan, bubbles, magnet, magic, stamp collecting, pets, coloring pictures, easy drawing. *Distinctive play for boys*—Dig caves, build dams, water wheel, raft, tent, playhouse, tree platform, whittle, arrows, snares, popgun, kites, knots and cords, traps, printing outfit, whistles. *Distinctive play for girls*—Begin to sew doll clothes, crochet, make paper dolls, cutting and pasting, knitting, playing house, bead stringing.

Imitation play is at its height: Boys play driver, engineer, Indian, etc. Girls play mother, parties, calls. Both like acting stories and dramatics, toy instruments, rote songs, singing games, folk dancing.

Fifth period: Later childhood—Ages ten to twelve. This golden age of childhood is the most important period in elementary education.

Characteristics: *Physical*—Period of greatest physical vitality and ability to resist disease. Weight increase greater than height. Great physical activity. A time for storing energy. *Mental—Best* time for memorizing, drilling, forming habits, and developing character. Increased desire for freedom, personal rights begin to be asserted by testing parental authority. There is a lessening interest in adults and more attention paid to friends. A beginning is made in forming clubs, secret societies, and gangs. A marked interest in adventure, war, and exploration.

Hints to parents and teachers: Exercise firm control. Select playmates carefully. Provide plenty of activity for body and mind. Emphasize exercises of skill, running games, jumping, and climbing, hunting, camping, collecting, pets, mechanical and geometrical puzzles. Do not rehearse highly organized games yet.

Classified list of play and playthings: *In athletics,* use informal trials of speed and skill through short dashes, jumps, throws, and low hurdles; mass athletic competition, interclass and school; athletic tests. *In gymnastics,* give to both sexes song drills; simple exercises on apparatus; emphasize folk dancing and marching for girls; knacks, simple tumbling, wrestling, low wire walking, bag punching, and fencing for boys. *In aquatics,* teach them all to swim and give beginners swim test; teach them all how to handle boats and canoes. *In games,* both sexes can play simple team games, such as circle ball, dodge ball, end ball, minton, long ball, soft baseball, and soccer. Lawn games suitable for both sexes are: croquet, hopscotch, ringtoss, pots, tether ball, archery, golf croquet, brivet, tennis. In addition, have girls play jacks and jump rope, and boys play shinny, marbles, quoits, tenpins, lawn bowls, old goose, leapfrog, and duck on rock. This is the best time for mass games, such as tag games, hide and seek, circle games. *Outing features for both sexes*—Hikes, collecting, nutting, berrying, skating, coasting, camping, wheel and horseback riding. In addition, boys may hunt with air gun, use stilts and kites, and girls do folk dances, climb, hike, swim, skate, and take short runs. *Best social recreation*

for this period—Story-telling and acting, parlor and social games, toasts, roasts, candy pulls, table games, ping-pong, dominoes, parchesi, pit, educational games, and club work. This is also the best age for *handwork*—drawing, modeling, pottery, basketry, pets, gardening, use of tools by boys, and sewing, knitting, crocheting, etc., by girls.

NOTE: It is worthy of mention that the *Youth's Companion,* as the result of its investigation, found that so-called educational toys have been a failure and that the greatest call in this age zone is for tools to make things with that are useful. The most popular were the fret saw, camera, microscope, telescope, magic lantern and miniature engines.

Sixth Period: Beginning adolescence—Ages thirteen to fifteen.

Characteristics: *Physical changes* are pronounced. Childhood ends, marked development of sex, time of rapid growth in height, awkwardness striking, interest in games narrows, great physical activity for boys and less for girls. *Mental traits* that now appear are conspicuously noticeable. The period of greatest nervous disorders, self-consciousness, uncertainty, accompanied, nevertheless, by a liking to "show off." The instinct of imitation shows new tendencies. A disposition to follow suggestion appears, especially to become a satellite of one who can do physical feats. There is sensitiveness to praise or blame, lapses into reverie, a keen sense of humor and slang, strange contrasts (mischief and altruism, criminality and idealism). Reason and memory are strong, the sexes repel each other, the desire to read is at its peak, interest is strong in music, rhythm, money, trading, pets,

clubs and gangs (the club has greater influence than the home, school, or church). Time of highest susceptibility to religious influences.

Advice to teachers and parents: Be patient with all awkwardness. Encourage team and club activities, and see that they are kept wholesome. Set a good example in personal prowess. Do not mix the sexes in play. Emphasize progressive exercises and fair play. Church recreation leaders should get many to commit themselves to religion.

Classified recreation for this period: Organized athletic contests should begin, but emphasize field events and short runs and not contests that involve strength and endurance tests. Gymnastic drills and easy apparatus exercises. Boxing and wrestling for boys and folk dancing for girls. Short swim races, diving, instruction in life saving. Start team play: Best games for boys are baseball, soccer, hockey, handball, basketball, volley ball; for girls, field hockey, volley ball, captain ball; for both, tennis, golf, squash, badminton, quoits. Mass games are interesting only on certain occasions. The outing, social, and handwork features of the previous period continue to be used with even greater interest, especially the work by the boys in manual training, electrical toys, and devices such as the radio. They begin to like these three types of recreation even more than games and athletics.

Seventh Period: Later adolescence—Ages sixteen to twenty-two.

Characteristics: The high school and college period. Increase of physical strength and endurance. The

period of greatest athletic competition. Great psychic expansion. The period of life's greatest choices, self-support, leaving home, "puppy love," and marriage (the average age of marriage in America is nineteen for boys and seventeen for girls).

Advice to teachers and leaders: Leadership should be suggestive in method rather than arbitrary. Appeal for loyalty. This is the time for "mixed doubles" in play. Emphasize social play features for mixed groups and the major sports in competition. Since this is the time of greatest athletic activity, the whole wide range of sports can be used for boys. Girls, also, have a rather large list to select from, and even a modified form of track and field athletic competition may be used if as great care is taken in preliminary training as is taken with men. The types of sports, however, that are really best for this age zone are tennis, swimming, boating, volley ball, soft baseball, and girls' basketball, skating, wheeling, skiing, horseback riding, and camping.

Eighth Period: Maturity—Ages twenty-three to thirty-five.

Characteristics: Early married life. Early business or professional interest for men and home-making for women. Business and home interests come first and sports are secondary.

Suggestions for use in the choice of recreations for this period: Select one or two of the most interesting forms of active sport to counteract the growing tendency to sedentary kinds of relaxation, such as theater, literature, and music. The best

ones are: tennis, squash, golf, handball, gym work, bowling, swimming, skating, boating, gardening.

Ninth Period: Middle Life—Ages thirty-five to fifty-five.

Characteristics: Age zone of the greatest number of deaths from organic diseases (heart, lungs, kidneys, blood vessels). Its later years are years of physical uncertainty due to functional changes. Overwork and worry are common because the chase for wealth and position is so strenuous.

Recreational suggestions: Under no circumstances should active exercise be discontinued, preferably in some interesting and moderate form. For men: golf, swimming, volley ball, handball, squash, bowling, curling, shuffles, quoits, horseback riding, camping, fishing, hunting, and gym work. For women: swimming, hiking, golf, bowling, boating, fishing, camping, calisthenics, gardening.

Tenth Period: Old Age—Ages fifty-five and over.

Characteristics: Period of physical decline and conservation of energy. The age of mental virility (maximum sixty to seventy).

Recreational suggestions: Private calisthenics, swimming, boating, walks, croquet, bowls, archery, fishing, golf, gardening, sponge ball.

No attempt has been made here to exhaust the list of recreations suitable to any of the periods. The earlier age zones are covered more fully than the later. Mature persons are abundantly competent to choose the social, sedentary and art types of recreation of which they are fond. Their chief need is the constant re-enforcement of their powers of resistance to the constant pressure of age

to discontinue all regular physical exercise for the rest of their lives. Few men win this battle who did not take an interest in active sports in earlier life. The advice of a physical director is well-nigh indispensable to such men.

CHAPTER V

Qualifications of Play Leaders

It must not be supposed that all the good things that have been said as to the value of play for children are true everywhere under all conditions. The play of children and adolescents must be supervised and directed in a wise and intelligent way to get good results.

During the early years of the playground movement, communities that became enthused over the new emphasis on play were willing to set aside space for playgrounds and equip them with apparatus, but it was often difficult to persuade them to provide teachers and directors. "Teach children how to play? Absurd! You might as well propose to teach a duck to swim. Why, sir, play is as natural for a child as walking." Even Theodore Roosevelt took this attitude at first. Experience taught him, however, as well as many others, that although children may play without being taught, they play better and get much more benefit when they play under trained supervision.

The need of play direction is easily proved. Playground after playground with no play director in charge has turned out a complete fizzle. The authorities closed them and pronounced the new play movement a failure. Experienced playground workers got permission to manage some of these same grounds, and in a short time gave a demonstration of their worth as character-training schools. The conduct of the playgrounds as play schools with regular schedule of classes and all the other

aids to systematic instruction accounts for some of this difference, but most of the credit should be given to the instructor himself. One authority declares that the most successful school playgrounds have not had much equipment, nothing, indeed, beyond the simple facilities required to play games, but they have had especially competent play directors.

As between elaborate equipment in the charge of a caretaker and simple equipment at the disposal of a trained director, communities and churches should decide in favor of supervision. Results will depend upon the personality of the play leader or recreation director. If he knows and loves his work he will make such good use of the facilities in hand that ways and means will be found to honor his requisitions for additional equipment.

This advocacy of its entrance into the recreation field puts up to the church the question of employing another paid specialist, full or part time, or of making use of the best unpaid talent which it can secure. Of course, only the larger churches will be able to employ a full time recreation director. In all other churches these activities will have to be in charge of the pastor or his assistant or of volunteers.

Volunteer help here as elsewhere is not apt to be efficient unless the volunteer is unusually enthusiastic. The best method to pursue is to appoint the most pronounced devotee of a sport available as manager if the director wishes to promote that kind of recreation. Another method is for a small committee to agree to promote one form of recreation. The fact everyone is interested in some kind of recreation makes the task of securing recruits for recreation committee service not so difficult as it is to get people to serve in some other lines of church work. Churches restricted to old types of church

activities have no job to offer such of their members as do not feel qualified to do distinctively religious work. Recreational work will provide a large and varied field of service for those who cannot or will not preach, teach, speak in meetings, or do "personal work."

Recreation Work as a Profession

Churches which can foot the bill should engage a man with a diploma in physical education; for the marked success of the modern recreation and play movement has developed a new teaching profession, whose province is as important and varied as any other department of teaching. A department of physical education is part of the curriculum of many colleges which is in charge of a full professor, under whom are instructors and coaches as in the other college departments. In many cities, supervisors of playground systems are city officials, under whom are directors of playgrounds with play leaders under them. Supervisors of physical education belong to the public school systems of our cities, with physical directors under them for each school. Recreation directors serve, also, in community and social centers, physical directors in "Y" work, athletic directors in clubs and institutions.

To supply these demands, normal schools have instituted courses leading to bachelor's and master's degrees in physical training. Prominent colleges have four-year courses in physical education, on the completion of which they give the degree of Bachelor of Science. The calling is now on a dignified and permanent basis, quite on a par with the older professions of law, medicine, theology and teaching.

An idea of the educational requirements prescribed in the normal course designed to prepare men for the higher positions in this profession may be obtained from the cata-

logue of these physical education schools. The studies include chemistry, biology, anatomy, physiology, hygiene, pathology, physical diagnosis, genetics, eugenics, sociology, pedagogy, anthropometry, first aid, psychology, history and philosophy of play, administration, and the technique of all recreation activities.

The specific knowledge and ability required of an executive in playground management may be gathered from the civil service examination given by large cities to prospective playground supervisors. The requirements in one city (Detroit) fall under four heads: (1) Education, practical experience, administrative and teaching ability —20 points maximum. (2) Theory and methods of playground supervision—30 points. Under this head, such tests as these are given: (*a*) Characteristics of age zones and kinds of play to given them. (*b*) How to organize competitive athletics within playground limitations. (*c*) How to organize activities and assign duties to each worker from November to April, given the use of fifty school playgrounds, three large playgrounds with thirty workers, and the use out of school hours of all the grammar school buildings and six branch libraries without equipment. (*d*) Outline a course of study covering 250 hours for those under you and tell how you would go about to discover their vital traits. (*e*) How would you first learn the needs of employed boys in each neighborhood and then get your assistants to meet these needs. (*f*) Given a space 200 by 300 feet, draw to a scale of 50 feet to the inch the layout of a baseball diamond, a tennis court, and two basketball courts; also list and space $500 worth of apparatus on your diagram. (3) Take charge of a group and tell how you would direct their play for 20 minutes. [This answer is marked on choice, method

and ability.] (4) Demonstrate form and proficiency in the dash, broad jump and chinning.

Any young person who is considering the recreational directorship as a life work should give scientific courses the preference in high school and college, and then take a normal course in physical education. He will get much practical knowledge and experience by taking some minor position in playground, community center, or club work during vacations and at spare times.

Below is given a list of well-known technical schools of physical education. Besides laying a general foundation, most of them train their pupils for special lines of work, such as schools, or playgrounds, or colleges, or clubs. As yet no School of Recreation aims to teach and do practice work in every branch of recreation listed in the classification pages of this book. The great need just now is to supply workers in the special departments of play supervision. As the demand for men competent to direct community-wide work increases, some of these schools will be obliged to extend their facilities so as to give such a course.

The Y. M. C. A. College, Drexel Ave., Chicago, Ill.

International Y. M. C. A. College, Springfield, Mass.

The Sargent School of Physical Education, Cambridge, Mass.

New Haven Normal School of Gymnastics, New Haven, Conn.

The Savage School of Physical Education, 308 W. 59th St., New York City (especially for New York City public school workers).

Central School of Hygiene and Physical Education, 610 Lexington Ave., New York City (exclusively for women and especially for Y. W. C. A. workers).

American College of Physical Education, 4200 Grand Boulevard, Chicago.

Normal School of Physical Education, Battle Creek, Mich.

Normal College of the American Gymnastic Union (especially for directors in German-American gymnastic societies), Indianapolis, Ind.

Posse Normal School of Gymnastics (Swedish system), Boston, Mass.

Many large colleges and state normal schools provide excellent normal courses in physical education, and several large cities train their own school teachers and physical directors. A prospective recreational director should investigate such opportunities near his home.

No school makes a specialty of training recreation directors for churches. This may be done by theological schools. One of them for the past ten years has been doing a little in this line (Drew Seminary, Madison, N. J.).

There are a great many short term summer courses. These are good for intensive training. If a person who feels drawn toward this profession is uncertain about his adaptability for it, he would do well to attend one of these summer schools and try out his ability.

Qualities a Recreation Worker Needs

The qualities needed vary according as the post held, upon whether one is a teacher, a director or an executive. Practical teachers, instructors and coaches occupy the same relation to this work that the teachers in the schools do to the school system. Similar qualities are needed, the most important of which are knowledge of the subject, teaching ability, a pleasing personality, eager interest in pupils, tact, enthusiasm and exemplary conduct.

In addition to these, the physical director, even in public school work, needs another quality not expected of a teacher in the ranks—the executive ability to organize and promote public programs.

The work of professors of physical education in colleges, supervisors of playground systems, directors of community center work, is almost entirely administrative: organizing events and courses, assigning assistants their work and attending to publicity and business details.

Churches that decide to employ a recreation director should look for a combination of physical director and community center worker. A church recreation director must be able to plan and promote not only games and sports, but social, literary, musical and club work as well. He must do the work of instruction himself in any and all forms of recreation that he promotes. This calls for both teaching and executive ability. In addition he must have what none of the other positions require—to such a degree—a high religious ideal and a missionary motive. He is in as strong a position to mould the character of the young people of the church as any other person connected with it, and he must be zealous to use his exceptional opportunities to the best advantage and show his charges the way to live spiritual lives. He must be more the sincere religious worker than he is the recreation director.

CHAPTER VI

Recreational Management

In the present pioneer stage of church recreation work it is impossible to limit the outline of practical plans and methods in the following pages to what has been or is being done by churches. Church recreation directors must be governed by the results of the best experience in other fields. These will be stated as briefly as possible, in order that the church worker may have at hand for reference the essentials in planning, managing and conducting.

Studying the Field

It is desirable that the recreation director of any church should make a study of the recreational facilities and activities of his community, and it is quite necessary for those who have community-wide responsibilities to do so. Such a survey will provide valuable information of use in arousing the interest of the people in organized, supervised recreation.

Such a study should acquire at least the following information: (1) Population; (2) location of racial and industrial groups; (3) number, kind and location of gymnasiums, halls, ball fields, parks, commons, open spaces, streams, forests, hills, clubs, libraries, museums, schools, social centers, movies, dance halls, pool rooms; (4) how the present facilities are used and conducted; (5) whether the commercialized amusements are censored, orderly, sanitary, and of good or ill repute.

It is especially important to find out as much as possible concerning how the people spend their leisure, adults as well as children. Detailed information is easier to obtain in the case of children. In some cities the children have been induced by their school-teachers to write out daily for a week everything they played. Then competent observers were set to watch the children at play on the streets and by-places and at all the squares where people congregate. These investigators noted down the numbers and ages, and whether conditions were good, bad or doubtful.

The results of one such study reported by Gates is here given:

Half of the children observed were idling or aimlessly walking or "hanging around." Half were on the streets. Others were in backyards or vacant lots, and only five per cent were found in well-conducted playgrounds. Practically the only games played by the boys were baseball and football, and tag and hide and seek by the girls. Thirty-five per cent of the children were in the habit of attending the movies once a week; yet only 20 per cent of all those who attended the movies were children.

A similar study in Springfield, (Ill.), several years ago, showed that practically all children attended the movies twice a week; 86 per cent of the boys and 84 per cent of the girls attended the regular theater once a week in the season, and that 40 per cent of the boys and 48 per cent of the girls attended dances held in hotels.

A study of this kind conducted by the church recreation director soon after his engagement, embracing the area of influence covered by the church, will be certain to result in valuable talking points and probably reveal conditions that it is well for the church to be posted about, which have hitherto escaped notice.

Factors Necessary to the Successful Conduct of Recreation

In conducting the various play activities for children in public playgrounds, it has been found that success in this matter is measured by three factors: (1) attendance; (2) the degree of spirit shown by the children in their play; (3) organization and management.

1. Attendance

Numbers is not the measure of success for all play, for some forms of play are best suited to small groups; but where there is a large potential *clientele,* as in the case of a public playground, small attendance is proof of inexperience or willful negligence on the part of those in charge. The conditions required to obtain good attendance are:

(1) The playground should be located within a quarter mile for children up to six years of age; within a half mile of those between six and twelve, within three-fourths of a mile, for those from twelve to sixteen, and not over a mile for others.

(2) The equipment has something to do with attendance, but not as much as most people think. The novelty of the apparatus soon wears off, for most children, and then nothing but interesting games will hold them. In mild weather young children are attracted by sand bins, swings, teeters, slides and giant circles. In very hot weather the only things that attract them are shade, wading, the shower, and swimming.

(3) Systematized play under competent direction. Curtis relates the experience of one school playground that is typical. While a trained kindergartner was in charge, the average daily attendance was 400, but when she left

and the janitor was in charge merely to maintain order the attendance dropped to 20. Children are accustomed to being directed in school. However much they profess to dislike being "bossed," they soon learn that system, order, and good spirit double the pleasure they derive from their play, and that when interests clash there must be someone to act as arbiter or judge or friend.

The term "competent direction" implies that the director's personality is acceptable as well as his work. He must be able to impress the children favorably when he calls at the schools or the homes to enroll them in definite activities at definite hours.

2. The Spirit Shown

The second determining factor in estimating playground success is the extent to which the director is able to keep all present engaged in wholesome play and maintaining proper deportment.

(1) In many places it has been found necessary to continue the school practice of insisting on cleanliness. One of the best means of accomplishing this is by awarding the post of honor to the neatest.

(2) Friendliness and courtesy are not usually prominently associated with play. Play is closely associated with contest and so with opposition and conflict. It emphasizes self-assertion rather than a consideration of others. Now, both these sets of opposing qualities have their merits, and it often becomes a real problem when and how to find a proper outlet for each in turn. For example, courtesy cannot be expected in boisterous, exciting games in which the main object is personal prowess. On the other hand, "Copenhagen," "clap in and clap out" and May parties which offer opportunity for training in courtesy are not much in favor with children after a certain age. The

more successful way to promote the habit of courtesy is through such forms of recreation as folk dancing, skating, coasting, hiking and high ideals in club work. Often a spirit of unfriendliness can be overcome by placing two such opponents on the same team and thus making them allies.

(3) Courage and determination must be cultivated early in life. The determination to overcome difficulties and the courage to face personal risk are first-rank qualities of character. Many children are diffident, fearful and shrinking, and if they do not overcome these weaknesses early through play they will be handicapped throughout life. The best way for them to develop courage is by learning to hold their own in gruelling contests with their equals and by feats of endurance, not too taxing, like long hikes. With young children, the story hour offers a good opportunity to hold brave characters up for admiration, but that should be followed by practice work in the play laboratory.

(4) Joy and good cheer are great life builders. Few qualities are so desirable. Everyone should seek to cultivate them to his limit. The tense situations that arise in closely contested sports afford other good results, but cannot be said to promote good cheer. Those who devote all of their play time, therefore, to the highly organized contest sports are more liable to develop a case of "nerves" than a jolly disposition. As this is especially true in childhood, the wise teacher will be on the watch for these symptoms, and plan to sandwich the milder forms of play and those with an element of humor, in between the more strenuous games. The following are recommended: stunts, knacks, joke games, clowning, swat around the circle, long ball, punch or kick baseball, circle ball, funny attitude races, etc. If a player loses his temper in a

strenuous game, cheer him out of the mood. A little "jollying" sometimes helps. Point out to him that he is making a fool of himself and that the best players are those who can keep their temper.

(5) Loyalty and coöperation begin to show strongly at early adolescence in the rise and spread of the gang spirit. Before that age, children are individualists and do not do well at team play. From this time on, team play is most attractive. The team, the club, the gang then mean most. Yells, team colors, badges or uniforms, team records, photos and write-ups in the paper are all-important items in fostering the qualities of loyalty and coöperation.

(6) How numerous the temptations are to cheat that offer themselves in organized games is common knowledge. Anyone, young or old, whose sense of honor and fair play can stand these multiplied tests is a safe person to trust. The play director has to bear in mind that these are perhaps the most difficult qualities to realize in play, at least in bitterly contested match games. There is little hesitation shown about cheating by young children playing by themselves. The very life of games lies in the exercise of quick wit, and shrewdness in detecting the weakness of opponents and taking advantage of it. Young children cannot withstand temptations to win by hook or crook, and thus habits of dishonesty are easily formed by them in this way that often remain throughout life. Parents are most to blame for these early lapses into dishonesty. They should regard the play of children as a serious matter and keep a watchful eye on their games to check any violation of the rules.

Play leaders have sought to develop a standard of honesty and fair play in one of three ways: (*a*) by penalizing breaches of the rules; (*b*) by clean sport propaganda; and (*c*) by giving credits for good conduct.

(*a*) *The Penalty Method.*—In large playground systems where interplayground contests are held, the standing of the teams is not determined by the scores and records alone. Ten points are added in one city to any team's score if they play fair, not disputing the umpire nor "guying" their opponents. If the home ground rooters are guilty of stoning, calling names or any other abuse of a visiting team, the score of that home team is cancelled and that playground is not allowed to compete in the annual interground meet held at the end of the season.

In some other cities interground games are scored on a percentage basis, 40 per cent for winning, 35 per cent for sportsmanship, and 25 per cent for reliability. Sportsmanship infractions are penalized by deducting 10 per cent for fighting, 8 per cent for swearing, 7 per cent for insulting remarks, 6 per cent for quarelling, 5 per cent for cheating or taking advantage of the laxity of officials, 2 per cent for disputing decisions, boisterousness, balling out a team mate, slovenly appearance, or a lack of grit when losing. Deductions for unreliability are made for such offenses as failure to appear within fifteen minutes of the scheduled time, failure or dishonesty in registering, putting "ringers" on the team, or changing the batting order.

Other cities that use this plan, change the percentages for the different items, allowing for winning 30 per cent, sportsmanship 60 per cent, reliability 10 per cent.

Basing the decision as to the victor on such a system does help to reduce the drawbacks usually associated with competitive games, and is almost a necessity in general playground work. Even in the case of school playgrounds, the authorities are enthusiastic over the success achieved under this system. One prominent promoter claims that

it is the most important single factor making for success in conducting play activities.

It is, therefore, disconcerting to learn that other leading authorities on play do not favor the penalty method. They claim that it appeals to the wrong motive—fear of punishment—and that no character formation takes place where boy or man go straight because it pays. There must be an opportunity, they claim, to exhibit, under the direction of an unspoiled conscience, an uncoerced preference for the right course. Instead of fear of the consequences if they do not, a lively realization that the honor of their team, or school, or playground is in their keeping and must not be dragged in the mud by them should hold them true. Thus there has arisen:

(*b*) *The Method of Sportsmanship Propaganda.*—Launch a campaign of education in clean sport, we are exhorted, to affect the individual conscience by securing the general acceptance of a proper sport standard and atmosphere. Some educators say that the very first thing an educational system should do is to assist and encourage the pupils to discover a working set of ideas of their own in regard to right conduct, and secondly, to bring all the resources of the teaching art to their aid in their attempts to attain these ideals. If a person of high character, they continue, is one who cherishes fine life purposes, such as courtesy, honor, fair play, self-control, the longest list of "do's and don't's" or set of abstract rules supplied to them ready-made, will not do them much good.

Physical educators understand that the present standard of accomplishment in athletics, which is the winning of championships, is a wrong standard, since it develops ruthlessness and an inordinate love for applause. However, they know of no satisfactory substitute way to tabulate, measure, and mark sportsmanship. The only prac-

tical proposals to bring about improvement is by education and penalty; some favor one, some both. In a recent symposium on the subject one or more of the following devices were used in school physical training to secure sportsmanship: Loss of game for an infraction of the rules, expulsion, five points deducted, strict enforcement of the rules, suitable recognition at end of season by banner or otherwise, assemblies in the interest of good sport, and talks to leaders.

In the public schools of Detroit, which serve as a model of what can be accomplished by a persistent campaign of education in clean sport, the following methods are used: A monthly bulletin is published on sportsmanship containing the best clean sport slogan submitted by pupils; an honor list of teams and individuals; incidents of good sportsmanship; select athletic stories by pupils; and club news of the good sportsmanship clubs in each school. There is an honor list of schools; story and poster contests; clean sport rallies; propaganda by movie films, songs and poems. A training course is given for prospective officials; an annual civic sportsmanship banquet to which only those with a clean record are invited; and newspaper publicity is given to marked cases of clean sport.

Such thoroughness is certain to bring remarkable results in any large city. Small communities or a neighborhood church can use some of these methods to advantage.

For the information of church workers, let it be stated that the Y. M. C. A. has been a pioneer in the cause of straight athletics as well as other matters. When their Athletic League was organized in 1895, it was for the purpose of fostering clean sport between gentlemen, and certain rules were published which it was the duty of every

person connected with the league to observe and advocate. They are:

1. The rules of games are to be regarded as mutual agreements, the spirit or letter of which one should no sooner try to evade or break than one would any other agreement between gentlemen. The stealing of advantage in sport is to be regarded in the same way as stealing of any other kind.
2. Visiting teams are to be honored guests of the home team, and all their mutual relationships are to be governed by the spirit which is understood to guide in such relationships.
3. No action is to be done nor course of conduct pursued which would seem ungentlemanly or dishonorable if known to one's opponents or the public.
4. No advantages are to be sought over others except those in which the game is understood to show superiority.
5. Advantage should not be taken of the laxity of officials in interpreting and enforcing rules.
6. Officers and opponents are to be regarded and treated as honest in intention. When opponents are evidently not gentlemen, and officers manifestly dishonest or incompetent, future relationships with them may be avoided.
7. Decisions of officials are to be abided by, even when they seem unfair.
8. Ungentlemanly or unfair means are not to be used even when they are used by opponents.
9. Good points in others should be appreciated and suitable recognition given.

Other clean sport rules have been compiled from time to time. Milton Fairfield's Eight Laws of Sport have circulated widely; "(1) Sport for sport's sake; that is, for the fun of playing rather than from an inordinate desire to win. (2) Play within the rules. (3) Be courteous. (4) Be courageous. (5) Abide by the decision of the officials. (6) Honor the victors but do not deride the vanquished. (7) A true sportsman is a good loser. (8) He may be proud of success but he has no right to be conceited."

Recently Hugh Fullerton published in *The American Magazine* "the ten commandments of sport": "(1) Thou

shalt not quit; (2) Thou shalt not claim an alibi; (3) Nor gloat over winning; (4) Nor take unfair advantage; (5) Nor be a rotten loser; (6) Nor ask odds that thou art not willing to give; (7) Nor underestimate an opponent or overestimate thyself; (8) Thou shalt always be ready to give thy opponent the shade of a doubt; (9) The game is the thing and he who thinks otherwise is a mucker; (10) He who plays the game straight and hard wins even if he loses."

Such rules as the above serve an excellent purpose if posted and discussed informally. Sport rules, however, are like civil laws, we believe: they do not amount to much unless enforced. They must be directly associated with rewards or punishments or both. In the educational propaganda method, referred to above, the rewards constantly held before the school children are the approval of the student body, a place on the honor roll, and at the banquet. These rewards are by nature much superior to personal material prizes, because they are akin to the higher type of approval given to adults for signal achievement.

(3) *The Credit Method.*—Several years ago boys' work secretaries of the "Y" who felt the need of tying sportsmanship up with mental and moral training devised a system of credits, and called it "The Christian Citizenship Training Program," that is worth careful study by church and Sunday School workers. It can easily be incorporated in the religious education program of the church. The specially prepared handbooks that are used in working out this method may be obtained at the Y. M. C. A. headquarters (347 Madison Ave., New York); a similar plan for girls is in use in Y. W. C. A.s.

To show the value of this plan the requirements and

scoring of the twelve to fourteen-year-old boys are given here:

INTELLECTUAL TRAINING PROGRAM

The activities required and offered here have as their purpose the stimulating of every Pioneer to larger mental growth through expression. The results to be expected from school, study, good reading, and right use of spare time are emphasized and correlated with broadening intellectual interests.

REQUIRED (R) AND ELECTIVE (E) TESTS—1000

I. SCHOOL	
R—Normal Attendance	10
R—Effort—Fair 30, Good 50, Excellent 70	70
R—Scholarship—Fair 30, Good 50, Excellent 70	70
E—Participate in 5 elective school activities (30 for each)	150
	300
II. HEALTH EDUCATION	
R—Read chapter on Health and Endurance	50
R—Talk with parent or authorized substitute on life's origin	50
E—Pass 4 elective health tests (25 for each)	100
	200
III. SPEAKING AND HOME READING	
R—Make a three minute speech on an assigned topic	25
R—Read 3 books each year from selected list	25
E—Pass 2 elective speaking and home reading tests (25 for each)	50
	100
IV. NATURE INTERESTS	
R—Collect, name, and describe thirty nature specimens from water, wood, and fields	50
E—Pass 2 elective nature interest tests (25 for each)	50
	100
V. HANDICRAFT	
R—Give evidence that you understand the care and use of eight different woodworking or mechanical tools and do two hours' handicraft work	50
E—Pass 2 elective handicraft tests (25 for each)	50
	100

VI. Observation and Collections

R—Make and offer for inspection collection of 25 labeled specimens along any line you are interested in....	50
E—Pass 2 elective observation tests (25 for each).....	50
	100

VII. Educational Talks and Trips

R—Give a 300 word or 3 minute report of the last educational trip or talk you heard.....	50
E—Pass 2 elective educational talk and trip tests (25 for each).....	50
	100

Physical Training Program

Physical action is the natural expression of health. The activities required and offered here are to arouse interest in all forms of exercise as expression outlets for the joyous overflow of youthful energy which will build back into the boy right ideas of true sportsmanship, surer control of himself, and a gradual clearness of understanding of the relationship between physical and spiritual.

required (r) and elective (e) tests—1000

I. Health Habits

R—Make 6 of the required habits your daily practice....	90
R—Posture and cleanliness, 10 Fair, 20 Good, 30 Excellent	30
E—Pass 2 elective health tests (15 for each).....	30
	150

II. Campcraft

R—Hike 6 miles into country, build suitable fire and cook acceptably meat, potatoes, and cocoa.....	50
E—Pass 2 elective campcraft tests (25 for each).....	50
	100

III. Team Games

R—Show reasonable proficiency in at least two team games and play at least 8 times in team games.....	75
E—Pass 3 elective team tests (25 for each).....	75
	150

IV. Group Games—150

R—Know and play at least 10 different group games....	90
E—Pass 2 elective group game tests (30 for each).....	60
	150

V. Aquatics

R—Be able to dive into water and swim at least 15 yards	
R—Demonstrate at least three methods of rescue and release	50
E—Pass 5 elective aquatics tests (20 for each)	100
	150

VI. Athletics

R—Perform 10 required athletic events (Scoring Table, Page 99)	200

VII. Physical Examination

Have a thorough physical examination by a reputable doctor	100

Devotional Training Program

By undertaking the tests required and outlined here the boy through action impresses himself with the spirit of Christianity. He teaches himself the fundamental principles of Christianity which will color his play-life, stimulate his thinking, guide his spirit of service, and determine his contribution to life.

required (r) and elective (e) tests—1000

I. Public Worship

R—Attend regular Sunday church worship (2 credits for each service attended)	100
R—Volunteer some definite service to your pastor, involving at least eight hours	50
E—Pass 2 elective public worship tests (25 for each)	50
	200

II. God in Nature and Art

E—Pass 4 elective nature and art tests (25 for each)	100

III. Church School Loyalty

R—Attend your church school regularly (2 credits for each attendance)	100
R—Attitude toward class work	25
R—Assume some definite class or church school responsibility	25
E—Pass 2 elective church school loyalty tests (25 for each)	50
	200

IV. Knowledge of the Bible

R—Ability to turn readily to a given chapter and verse..	20
R—Tell who your favorite Bible hero is and why.....	30
E—Pass 2 elective Christianity tests (25 for each)	50
	100

V. Story of Christianity

R—Tell your group what the coming of Christianity has meant to some country such as Korea, China, India, Africa.....	50
E—Pass 2 elective Christianity tests (25 for each).....	50
	100

VI. My Church and I

R—Take a course of study in relation to "My church and I".....	50
E—Pass 2 elective church tests (25 for each).....	50
	100

VII. Daily Devotions

R—Give time regularly to daily Bible reading and prayer.	150
E—Pass one elective devotional test.....	50
	200

Service Training Program

The whole purpose of the tests and activities under Service and Service Recognitions is to train a boy to do his part. He learns how to serve others by serving. The joys which come in return for service well done stimulate him to further efforts and watchfulness for chances to serve.

required (r) and elective (e) tesrs—1000

I. Home Service

R—Give evidence from your parents that your home discipline and relationships are satisfactory.....	100
E—Pass 4 elective home service tests (25 for each).....	100
	200

II. The Other Fellow

R—Render some community service and make a definite sacrifice in time, money, or labor for someone more needy than yourself.....	75
E—Pass 3 elective "Other Fellow" tests (25 for each)....	75
	150

III. Thrift

R—Show that each year you are earning, saving, and giving systematically and that you have occasion to do certain necessary spending under wise direction 75

E—Pass 3 elective thrift tests (25 for each)..... 75

150

IV. Observing Vocations

R—Investigate 10 vocations common to your locality and tell your group which two interest you most and why 50

E—Pass 2 elective observing vocations tests (25 for each). 50

100

V. Citizenship

R—Give the origin and history of the American flag and explain the respect that is due it under different circumstances 75

E—Pass 3 elective citizenship tests (25 for each)..... 75

150

VI. World Brotherhood

R—Name at least 6 nationalities that are now very common in America and tell some of the splendid characteristics of each..... 50

R—Suggest 2 ways in which any boy can help promote a better feeling of brotherhood..... 25

E—Pass one elective brotherhood test..... 25

100

VII. Training for Service

R—Attend at least 5 meetings of your group when a "Training for Service" activity is conducted..... 75

E—Pass 3 elective training tests (25 for each)..... 75

150

Service Recognitions

The heart of the Christian Citizenship Training Program is Service.

The numeral worn in the center of a boy's insignia indicates the total number of types of service which he has rendered from the six below.

I. Personal Service. (Choice, 2 out of 3)
(a) Render 10 hours' personal service to sick, lame, small children, or the like.
(b) Render acknowledged service in wreck, fire, panic, or accident.
(c) Return lost article to rightful owner or help teamster, driver, or pedestrian in road trouble.

II. Home Service (Choice, 2 out of 3)
(a) Render 10 hours' service in home duties, chores, etc., without pay.
(b) Care for younger children for 18 hours, during parents' illness or absence.
(c) Keep your room or shop clean for a six-month period.

III. Church Service. (Choice, 2 out of 3)
(a) Contribute regularly to the support of your church.
(b) Assist in church entertainment involving 15 hours' service.
(c) Act as librarian, usher, assistant secretary, or the like, for a period of six months.

IV. School or Employment Service. (Choice, 2 out of 3)
(a) Aid new pupil or employe.
(b) Win recognition for unusually well-done work.
(c) Raise efficiency through your constructive suggestions.

V. Community Service. (Choice, 2 out of 3)
(a) Take active part in community gardens, clean-up, fly-extermination, etc.
(b) Usher, patrol, or play in band at some public occasion.
(c) Do special piece of service for community, sanctioned by leader.

VI. Service to Group. (Choice, 2 out of 3)
(a) Be elected to class or group office for six months.
(b) Captain or manage a group team in athletics or swimming.
(c) Secure five new members for your group.

VII. Saving Human Life. (Special Recognition.)

As complete a course of moral training as anyone could ask would result from uniting the Christian Citizenship Program with the method of sportsmanship propaganda. Here the church would have an advantage over the school and college, for college and school are not permitted to make such a combination. As a matter of fact, school and

college athletics, as now conducted, are marred by dishonesty, commercialism, and professionalism. The colleges set the standard for schools and the present practice of hiring special coaches, buying expensive equipment, and giving excessive expense money and gifts of value indirectly to athletes, is not only pernicious athletics but bad morals. College presidents and physical educators are wrestling with this problem created by the students and alumni. When the faculties assume control of athletics and give the physical education of the whole student body a worthy place in the college curriculum, then we may look for a better day in character training through college and high school athletics.

Athletics under church auspices are not likely to go to the excesses shown in large schools and colleges, because of lack of numbers, but the temptations are there and must be guarded against. The church cannot afford to affiliate itself in the slightest degree with any of these dishonest and unworthy practices. As yet, no church has as practical a scheme of all-round character training as the "Y" programs mentioned above. The nearest approach to them is a schedule of "Through-the-Week-Activities" of the International Sunday School Council of Religious Education (5 Wabash Ave., Chicago), in which a good program of activities is suggested, but no system of credits to stimulate fidelity.

(7) Discipline and authority must be maintained in conducting play as in other forms of teaching. Public playgrounds are open to all comers, and vices must be treated with a firm hand. The chief misdemeanors are smoking, swearing, excessive yelling, insulting language, destructiveness, stealing, obscenity, vulgar talk and gesture.

The means that have been found helpful in reducing

these vices to a minimum are: (1) Keep everyone busy all the time. (2) Choose the quieter games in thickly crowded sections. (3) Have mothers present as often as possible. (4) Set up some plan of self-government that will line the children up on the side of order. (5) Use punishments judiciously for infractions.

For members of teams the most salutary punishment is to suspend the culprit from the team for a specified length of time. Exclude others from the play features which they most enjoy. Occasional vicious and degenerate persons must be excluded altogether. Now and then, it is necessary to arrest one of them, and to meet this emergency some one or more playground workers need to be appointed special city policemen.

3. Organization and Management

The third element in recreation work required for success is a well-planned and smoothly running organization with a well-arranged system of programs and activities.

In large cities with extensive playgrounds there is a great deal of business detail required and a corresponding lesser amount in smaller places. Questions of finance are always present. Where playground and community center work are carried on by the city, after the annual appropriation has been allotted, the director must keep his expenditures within this allowance. Where such work is conducted by volunteer organizations, the money required must be secured from the public. In the past tag days, dances, special movies, fairs and carnivals have been used for this purpose, but there are serious objections to all these makeshifts. The very best method of raising money for such a worthy public enterprise is to solicit subscriptions from all good citizens. Select your money raisers and make it a rather large group of citizens. Gather them

together at a meeting or banquet and let an enthusiastic supporter of a similar movement in some nearby rival city tell of their experiences and successes. Prepare cards in advance with the names of every possible giver in the community listed and the amount hoped for from each. Allot to each solicitor a few persons for him to see (not over ten) and report at a future meeting. If a contest feature is added by organizing the men into competing teams, more enthusiasm is often shown, and a greater amount obtained. Instead of arbitrarily assigning names to each solicitor, allow them as much as possible to make their own selections. At Chautauqua, N. Y., the city was divided into districts with teams and captains. The issuance of 25,000 shares of capital stock was decided on and these were sold to the members of each family with the idea that everyone should own a share.

Literature on Organization and Management

"Recreational Leadership for Church and Community," by Powell. The Methodist Book Concern, 150 Fifth Ave., New York.

"The Practical Conduct of Play," by Curtis. Macmillan.

"Community Center Activities," by Perry. Russell Sage Foundation.

"Playground Technique and Playcraft," by Leland.

"A Course in Play." The Playground Association, 315 Fourth Ave., New York.

CHAPTER VII

Church Recreation

The preceding chapters have dealt with fundamental, general principles applicable to all recreation movements. The present chapter will deal with church recreation in particular.

Recreation promotion has been so recently undertaken by churches that the experimental stage has not been passed. An evolution is going on similar to that which the Christian Associations, playground, and community center movements went through, and much can be learned from the early experiences of these organizations. lectures. Later the playground movement began with games and free play on outdoor playgrounds or vacant lots. Social center work started by making use of public school buildings during unoccupied time for lectures, club meetings, socials, and games.

In time each of these movements crossed over into the distinctive field of the others, in an attempt to do community-wide work in as many activities as they could handle. The Community Center movement grew out of the War Camp Community Service of the late war. Their plan is to erect a community building which shall serve as the recreation center for the entire community, all ages and classes without regard to creed or race.

In communities where each of these movements is attempting to work, duplication and rivalry is inevitable. There is danger of repeating the experience that has been

such a calamity to the churches in their own immediate religious work. A good working principle is to extend the field of operations of a movement already installed rather than to start a separate work with different officers and management. This principle applies particularly to communities, medium and small in size. In large and crowded cities there is little likelihood of philanthropic leisure-time movements stepping on each other's toes.

In small places it is still a debatable question whether a church should seek to attempt parish or community-wide recreation. Speaking from the point of view of competitive self-interest, the church that will combine a strong, well-conducted recreational program, with the Sunday School and the young people's work, will get the young people of the town. But this may easily lead to the kind of church pride that goeth before a church fall. If there is only one church, however, in the town, the way is clear for this advance. The difficulties met with are not appreciably less if a single church attempts to dominate the community-wide work done in a community playground or center. The ideal plan is for all of the churches with all other local welfare organizations to be represented in the management of a community movement together.

Local conditions exercise a controlling influence on what a single church should plan to do. If an honest attempt to organize a real community movement has failed, it is much better for a single church to undertake a program of its own than to forego the attempt from fear of getting into difficulties. The difficulties met in undertaking to do a work worth doing are the kind of difficulties that the church exists to overcome or struggle against. The new type of pastor who has taken courses in physical education may be the only one in the community

who knows anything about the modern recreation movement. Certainly he should not beg off from serving this cause for fear of creating ill feeling. But he must not forget to use a large measure of tact and forbearance and unselfishness.

Many churches have for years carried on well-conducted recreational work. Every church that is planning work in this line should get in touch with some of these churches and find out in detail the kind of equipment and methods used by them. Churches which are planning to build a gymnasium, or hall, or recreation rooms should benefit by the experience of other churches and not repeat their mistakes. There is considerable variety in the equipment used by these churches in different places. The feature most common is club rooms. Many, also, have gymnasiums. A few are equipped with hand ball and squash court, pool tables, bowling alleys, shuffle boards, and athletic field.

The kind of work carried on is regular gym work in classes conducted by an employed physical director, athletic contests, tennis, hikes, camping, scout work, literary and musical clubs. Where there is a gymnasium, a special fee is charged (usually $2.50 a year for one person or $5 for a family ticket).

Reports of the work in these places are most excellent. One says significantly, "The only gym in town, it is the dominant social and recreational place." In another church, a two-year live recreational program solved the dance problem, Sunday School attendance increased 40 per cent, additions to the church numbered 275, and every phase of the church work was stimulated.

With an instructor and a good gymnasium, physical recreation is rather easy to manage. Organized gym classes form the basis of a permanent physical program,

as the experience of the Christian Associations shows. The gym is a rallying center round which a great variety of attractive activities become possible, and it can be used the year round. The value of a gym depends upon its size, construction, and equipment. Few churches build large enough, and thus repeat the mistake of the early "Y." The pioneer "Y" gyms were located in dark, damp basements, with low ceilings and many building support posts that interfered with games. (See gymnasium construction and work in later pages.)

Recreation Features for Churches with Few Facilities

Where churches have few facilities and little experience it is often taken for granted that no recreation program can be promoted by the church. But a program composed of many excellent features can be carried on, as can be seen by referring again to the classified list of recreations given in preceding pages. The present church social room can be used for recreation provided the objections can be overcome of those church members who have been brought up in the mistaken belief that God desires the only building that a neighborhood can afford for recreation purposes to remain idle when it is not in use to worship Him.

It is a rather difficult thing, oftentimes, to persuade church members so trained to yield this point. Nevertheless, their conscience and their common sense must in the end recognize the folly of a church building idle while desperately needed neighborhood recreation work is without house or home. The number of churches grows which are now asking how they can remodel the present church building to meet this newly felt need.

It is a hard problem to solve, since a satisfactory play

room must have smooth, hard walls, protected lights and windows, and clear floor space. It is, however, easy enough to build a room that is suitable for both play and worship. Where new one- or two-room churches are to be built this certainly should be done. Otherwise, in most places, indoor gym features will have to be minimized and the emphasis placed upon outdoor features. One church, so situated, has a unique program. All of the societies and clubs of the church meet together on the one afternoon a week for their group meetings, then they eat supper together, and in the evening have either a lecture, concert, movie, or social games.

Inasmuch as play of all kinds and competition make their greatest appeal to children of the intermediate department of the Sunday School, they should be promoted by that department in the school or by the young people's society. Where little supervision is possible, effort should be concentrated on the more informal recreations, such as hiking, riding, boating, swimming, skating, coasting, and track athletics. It is usually not much trouble to get the use of a nearby vacant lot or field for games that require little attention.

The thing to strive for is interesting forms of play in which both sexes can join, so as to foster wholesome natural social relations between them. Some of the best games for this purpose are: Volley ball, volley-bounce ball, soft baseball, post baseball, hand baseball, foot baseball, captain ball, end ball, minton, tennis, feather cork, sponge ball, tether tennis, quoits, croquet, archery (arrows and darts), relay races, mass circle games, mass tag games.

Games like these to begin with will foster the play instinct best in a single parish or small community, and will fully satisfy it for a considerable time. Eventually, a desire will develop to compete against other churches

and organizations in more formal sports and games. For boys, the choice will be between baseball, basketball, tennis, and perhaps hockey, soccer, Drew ball, hand ball, and wrestling. Boxing, of course, can be safely promoted only as an exercise; no exhibitions or competitions should be staged. It should be well supervised, only two-minute bouts allowed and no decisions given as to the winner.

Girls' competitive meets can be held in soft baseball, volley ball, basketball, field hockey, post baseball, tennis, captain ball, end ball, minton, sponge ball. In conducting athletic meets for girls, do not put on men's sports, but events distinctively adapted to girls such as are listed in the later section dealing with track and field athletics.

The best kind of mass games for children of the primary department are tag games. The most popular are pull away, three deep, link tag, pummel, whip, cross, duck on rock, bull in ring, Ruth and Jacob, cat and mouse, captain ball, dodge ball, circle ball.

The principles to be kept in mind in selecting games and other play activities are these: What games are safe for the group in mind; are few or many to participate; are they suitable for both old and young; do they require little equipment; and are they adapted to team or group competition.

The play program of one church with a back lot large enough for a tennis court and some room left over is to start with informal games in volley ball, volley-bounce, soft baseball, hand baseball, foot baseball, soakim, feather-cork, sponge ball, post baseball, circle ball, quoits, croquet, dart archery, circle games, and relay races. Later on competition in some of these games will be arranged with other churches and groups.

Primary age children are numerous in the neighborhood, some simple playground apparatus that will take

up little room can be provided; but care should be taken that it is not set up at points that will interfere with the team and group games. The best pieces are a swing, a slide, a teeter, and a sand bin. If little supervision can be given to children's play, it is recommended that a play space be set aside for younger children that has these four pieces of apparatus installed and the five additional inexpensive ones described in the chapter on playground equipment.

Pastors and other inexperienced workers should not become disheartened by their discovery that promoting play is a serious business and say to themselves that they are too incompetent to undertake anything in that line. Any person of good common sense can start in a small way with something simple and develop experience as he goes along. In general, it is best to begin with the recreational activity in which the promoter is himself greatly interested. One pastor who was a good singer started a singing school for the young people, which met in the church once a week. Out of this beginning developed a boys' quartet, several soloists, a good chorus, a series of socials in different homes, a girls' sewing circle, a boys' athletic club, a home-coming picnic, and a series of extension lectures. If there is an especially live organization in the church, a brotherhood, organized class, or any other society, it should be urged to undertake certain definite work of this character.

In parishes where the parsonage is larger than is required, certain rooms can be set aside for indoor recreation and club work. This will produce a homelike atmosphere. In one village the community library is used not only for reading but also for social events and exhibits. In other places the school building, town hall, or even a remodeled barn have been turned into "a center."

The decline in attendance at the mid-week prayer meetings in many churches has been more than made good by means of a weekly Church Training Night or All-Church Night in which recreation plays a part. Although the program for the evening differs with different churches, the following is a good example:

6 p. m. Supper; either a basket or "charge" supper.

6:45 p. m. Devotional period while still seated at the tables, similar in plan to a regular prayer meeting. The children are given a story hour at the same time in another room.

7:30 p. m. Group study courses in the Bible, religion or theology.

8:15 p. m. Meetings of committees, societies, boards, etc.

9 p. m. Recreation.

As with any set of methods ever proposed in any group enterprise, results vary in different places; some are successful, others not. In the case of the recreational features, everything will depend upon the space available and the leadership. In small one-room churches where the sentiment is strong against using the church auditorium for anything but worship, nothing can be done indoors and one must depend altogether upon outdoor sports.

The Church and Amusements

There are forms of idling time away which are called amusements that are evil indulgences in themselves and there are others that come perilously near to falling under this classification. It must also be frankly admitted that a church with high ideals cannot undertake or countenance certain kinds of recreation, play, and amusement as these are carried on elsewhere.

In the past the church has waged war against card

playing, pool, pugilism, the theater, shows, horse racing, and social dancing because of the evils associated with them in popular practice. For similar reasons, it once condemned gymnasiums, athletics, bowling, and novel reading. The reasons which it gave for this opposition was that these amusements were favorite pastimes of those who had ceased to be respectable members of society. Church people concluded that what appealed to such people must be bad in itself and often led, in their case, to indulgence in the pleasures of out-and-out sin. But by that rough and ready logic, eating would fall under the same condemnation. There are few sports that are bad in themselves. The "Y" redeemed gymnastics, athletics, bowling and pool. There are some amusements, we admit freely, that are past redemption. Prize fighting, bull fighting, cock fighting, for instance, are brutal in their very nature and can never be endorsed by social philosophers.

The difficulty is not with them, but with others that are not cruel or crude and yet have a record for keeping bad company. Among these are card playing, movies, "shows," horse racing, and social dancing.

It must always be kept in mind that since an amusement is not evil in itself is no good and sufficient reason for approving it. The church should not foster borderline pleasures, no matter how attractive they may be. If church membership means anything it certainly means that the church member must be willing to forego questionable pleasures and excitements. The church exists primarily to promote a high type of thought and conduct and therefore cannot join in practices that experience has shown produce opposite effects.

This does not mean that a church needs to legislate against particular amusements, in spite of all that may

be said in favor of such a course. It is true that it is difficult to imagine a worth-while organization that is governed by principles only and has nothing specific to say about practice. The fault in some churches, however, has been that they have gone ahead and made sweeping rules without giving a thought to the modifications that would follow if they applied to this problem the companion principles (a) avoidance of excess and (b) right surroundings or auspices. There is good as well as bad in card games, shows, plays, movies, and dancing, and there is no sound reason for condemning the good because of the bad. If one tried to live by such a principle of indiscriminate condemnation there would be few things left that he could do. The right course in life for rational beings to follow is to observe, to judge, to make discriminations, and then choose wisely.

Cards.—In card games it is not a question of the kind of cards used but where the games are played, how they are conducted, and whether card playing is carried to excess.

Informal card and table games are good social games. They are good "ice breakers," are easily handled, create a unity of interest, and are often interesting and mentally stimulating. Evil arises when contests and tournaments are held for prizes, and where they become an obsession and long hours are devoted to them daily. But no kind of recreation can be made the business of life and not become an evil. To avoid the evils of card playing, confine yourself to informal play for short time periods.

"Shows."—This is a general term to include exhibits and performances that range from circus and hippodrome, simple pantomime and pageantry, to musical comedy.

The enjoyment derived from this type of entertainments is esthetic. They appeal to our sense of beauty by

means of color, motion, and music. Whatever evil creeps into such displays is due to the unfortunate nature of the events depicted, or to the suggestive and coarse features that unscrupulous promoters adopt. Therefore, personal responsibility is laid upon us all to select the good and reject the bad. This is not really a difficult matter for any thoughtful person who will keep in touch with the reviews given in his papers and magazines.

Plays.—The entertainment value of a good play is unquestionable. It exercises an even greater influence than a good book, because it presents the problems of life concretely and objectively. Here again personal judgment must be used to insure a judicious selection. In addition the reviews published in magazines and papers, the most reliable information about current plays may be obtained by addressing The Drama League of America (59 Van Buren St., Chicago), or The New York Drama League (50 W. 47 St.). The aim of these organizations is to encourage only the best plays.

The Movies.—Without doubt the "movies" have become the most popular form of diversion. For most persons it is the only theater they attend and there are few who do not go occasionally. Careful estimates give six millions as the daily average attendance at the movies in this country. A study made in several cities shows that 83 per cent of boys and 88 per cent of girls attend the movies twice a week.

The movie is the least expensive way to reproduce graphically and exactly any scene, act, or process. It is thus capable of becoming the people's greatest school. Most of our knowledge is acquired through the eyes. Outside of explaining in person, the movie is the one best means of imparting information. By its depiction

of history, news events, habits and customs of other peoples it brings the world to our door.

However, it is not perfect, but has its defects. The beholder is inactive. It takes people indoors for most part. It produces eyestrain. It stirs the emotions to excess and affords no proper outlet for them in corresponding action. It does not possess the same kind of educational value as active games, for these games train the players in the art of doing, which is the end of all true education. It cannot compare with music in recreational value. In fact, one writer (Patrick) states that no one of the three great American diversions—the movies, the auto, and the dance—rank high in recreational value.

The same care should be taken to select the right movies as in the case of books or plays. Certain companies make a practice of presenting creditable types of movies and their name may prove a better criterion of selection than the fact that they are censored.

Based on a study of the movies by the Federal Council of Churches (made by Lathrop), the following suggestions are given:

Do not accustom yourself to speak of the movies as a troublesome problem, but as one of the chief assets of the community for education and betterment.

Commercialized movies, like other amusements carried on as a business, need some measure of social control, and since it is a national industry a national control is indicated. But censorship is a device of doubtful value. Many favor a licensing system. Each community has its own policy to determine in this respect.

Good results can be obtained through coöperation with producers, so that they may know what kind of films are locally wanted. An inter-church committee can be appointed to study conditions and find out the tastes of

the community. Do not launch a crusade against the local managers of movie theater places; rather make them members of the committee that does the investigating.

Other suggestions made by students of the movies are that both producers and distributors should be licensed by the Interstate Commerce Commission and each local theater should be licensed after complying with the usual local amusement code. Local managers are usually ready to provide the kind of films that the best people are ready to push. Permit children to attend only at the times adult problem films are not shown. It is well to get the local papers to review films in advance of their showing and, also, to have the managers give out advanced summaries of films.

Every church that uses the movies in the church building should keep a list for reference of the reliable film producers to facilitate ordering. Stereopticon machines vary in price with the distance of the throw (from $50 to $150). Those desiring to have machines installed should write to such firms as:

Bausch and Lomb Optical Co., Rochester, N. Y.

Charles Beseler Co., 131 East 23 St., New York.

Spencer Lens Co., Buffalo, N. Y.

Victor Animatograph Co., Davenport, Ia.

In the installation of motion picture equipment, local, city, state, and board of fire underwriters' requirements must be followed. Booths may be purchased ($150 to $320) from these firms:

Sharlow Bros., 440 West 42 St., New York.

A. L. Raven Co., 90 Gold St., New York.

H. W. Johns Manville Co., Madison Ave. and 31 St., New York.

Rialto Supply Co., Minneapolis, Minn.

There are many kinds of screens: Plain white muslin,

canvas, aluminum or silvertone finish, beaded, gold fiber, half tone, translux, mirroroid, sateen, and kalsomine paint on smooth wall. Half tone is good for both stereopticon and motion pictures. Firms dealing in screens are:

A. L. Raven, 90 Gold St., New York.

Chas. Beseler Co., 131 West 23 St., New York.

United Theater Equipment Co., 25 West 45 St., New York.

Howell's Cine Equipment Co., 729 Seventh Ave., New York.

American Lux Products Co., 50 East 42 St., New York.

Motion picture projecting machines vary in size and weight.

Standard machines:

Nicholas Power Co., 90 Gold St., New York. $325 to $575.

Simplex-Precision Machine Co., 317 E. 34 St., New York. ($495 to $565.)

National Board of Review of Motion Pictures, 70 Fifth Ave., New York.

Community Motion Picture Bureau, 46 West 24 St., New York.

National Motion Picture Bureau, 382 Fourth St,. New York.

Interchurch Film Corporation, Flatiron Building, New York.

Bureau of Pictures of the American Red Cross, 220 West 42 St., New York.

Division of Education of the Universal Film Manufacturing Co., 1600 Broadway, New York.

Carter Cinema Co., 220 West 42 St., New York.

Industrial and Pictorial Films: Get a list of these from

the educational department of Henry Disston and Sons, Inc., Philadelphia.

The National Committee for Better Films is connected with the National Board of Review.

"Social Work in Churches," by Holt (Pilgrim Press), and "Standards for City Church Plants," by the Interchurch Press, contain useful details in regard to movie and stereopticon equipment.

Semi-portable machines:

Zenith (Consolidated Projector Co.), Duluth, Minn. ($298.)

Graphoscope, Jr. (Graphoscope Development Co.), Newark, N. J. ($350.)

Portable (suit-case) machines:

Achme, Jr. (United Theater Equipment Co.), 729 Seventh Ave., New York. ($135 to $200.)

De Vry (De Vry Agency), 141 West 23 St., New York. ($225 to $250.)

Portmanto (Graphoscope Development Co.), Newark, N. J. ($300.)

American Projectoscope (Motion Picture Apparatus Co.), New York. ($225.)

Rex Projector (Rex Projector Co.), 203 South Dearborn St., Chicago. ($225.)

The Dance.—Without doubt the hardest problem in recreation with which the church has to deal is promiscuous social dancing. Nothing appeals more to young people generally than the pastime itself and not the evils that accompany it. If all high-minded girls fully understood the nature of the pitfalls associated with dancing, conducted as a business for profit, or in mixed company with stray partners, they would not subject themselves nor young men to these temptations. But it is impossible to discuss fully in public or in print the nature and

effects of these evil appeals, and few would believe the truth if it were told them.

If the author were alone in taking this stand, he might be accused of fanaticism, but when it is confirmed by his playground associates, as will be shown later, the situation created calls for action by the best brains and conscience of the church. As dancing has been, almost from the beginning, experimented with in playground, social center, and community center activities, it is well to consider what some leaders in these movements think of it:

"At best there are social dangers in the social dance. If it is practiced, every safeguard must be used as to time, place, and kind of dancing."—Dr. H. S. Curtis.

"Dancing will always be a critical matter. I speak especially of the dance in which the boy holds his partner. Hands off is a wise old rule. Physical contact marks a danger line and the late developments of this kind of dancing go far to justify the fears of those who have always set their face against it. The danger that rhythm gives to dancing is the danger that attends it everywhere—breaking down the barriers of personality, and leaving the individual open to the suggestion of time and place and company."—Joseph Lee.

"From the health and artistic standpoints it is of the least value. Statistics show that more people go wrong through this agency than any other. Commercialism has appreciated the strength of the primitive instinct and has turned it into gold without bothering about its educational value or guarding youth from excess."—S. E. Bock.

The care needed in conducting dances is shown in a set of practical rules laid down by H. O. Berg: "Allow no one to leave the building for smoking or refreshments (drink). Do not permit improper holding or positions

of the body. Have a floor committee, badged with authority, who are to warn on first offense and expel on the second. Allow no music of a sensual rhythm. Watch very closely the conduct of the young people during intermissions. Keep all class and cloak rooms locked. Have no general introductions; acquaintance should be made in the usual legitimate manner. Allow no dancing after athletic events or ball games. The social director should be in constant watchful attendance."

It is a remarkable fact that the hardest condemnation of the modern jazz dance comes from dancing masters. A series of articles on "Jazz" in the *Ladies' Home Journal* (Nov., 1921, to Feb., 1922) contains these opinions of some prominent dancing masters:

F. T. Bott, Dayton, O.: "The dance is a worse evil than the saloon used to be, because it affects our young people especially. Unlike liquor a great deal of the harm done is not gradual, but direct and immediate. Jazz music makes a purely sensual appeal and calls out low and rowdy instincts. All dancing masters know this to be a fact. We have seen the effect of jazz music on our pupils."

A. J. Weber, Brooklyn, N. Y.: "If jazz is not sidetracked there will soon be a national law in force prohibiting all public dancing."

J. L. Guyon, Chicago, Ill.: "Let us abolish jazz music! Abolish the fox trot, one step, toddle, shimmy, or any form of dancing or position that permits the gentleman to walk directly in front of his partner. Dancing has become a greater menace than liquor, segregated vice, or the brothels, from which much of it sprang."

Kalamazoo, Mich., after three years of dance hall supervision under women police, has added to the local dancing ordinances twenty-eight separate provisions

designed to prohibit offensive attitudes and objectionable steps. Dancers are required to adopt a forward poise and to move continuously in one direction.

An extensive study made of municipal supervised dancing recently by E. W. Johnson. The general experience was that supervision was difficult. So great are the difficulties that many cities are about to discontinue them.

"What are good substitutes for the dance?" is the question oftenest asked by those who are looking for a solution of the dance problem. It must be confessed that no wholesome substitutes have been found that make as strong an appeal to the dancer. Once young people take up the dance, no other form of recreation will satisfy. It seems impossible to arrange or devise any kind of an affair held on the same night as a dance that will draw any young dancers. The church must recognize this fact and make the best of it. It must not be thought that physical directors claim that play and recreational programs, however attractive, can work miracles.

A well-conducted play program will often hold back for a year or two those who are approaching the dancing age. Any physician and most mothers know well that the younger the girl or boy the more harm done them by the excitement and the late hours. At least, the church that is undertaking a play program can be said to be making an honest effort to provide a substitute.

It must not be forgotten or misunderstood that some kinds of dancing are highly desirable and should be given a place in a well-organized recreational program. Dancing of some kind is found among all peoples. It is an instinctive outlet for the emotions, self-expression by rhythm. The type of dancing to which we refer is called "folk dancing" and is now used extensively in playground play and public school physical training. They origi-

nated as play and are full of the play spirit, varied action, expressive emotion, and are of hygienic and educational values. Rhythmic motion has always been a favorite recreation among all peoples, from the very beginning of time.

Some directors report that they have successfully introduced folk dancing in regular dance programs and think it will be possible in time to make them a permanent feature.

In some churches the word "dancing" to designate these exercises is too objectionable to be used because of the well-deserved feeling against social dancing. So it is customary to give them a distinctive name, such as, "rhythmic exercises," "esthetic drills," "fancy steps," or "Eurithmics." There are many excellent books on the subject and phonographic records of suitable music may be obtained. A few of the standard books are:

"Folk Dances and Singing Games," by Burchenal.
"Folk Dance Book," by Crampton.
"Folk Dances and Games," by Crawford.
"Folk Dances for Young People," by Van Clive.

An organization called the American Folk Dance Society (2790 Broadway, New York), exists to supply the most reliable information and literature on this subject.

Besides what it can do itself to provide desirable recreation, an obligation rests upon the church to give all the assistance it can towards overcoming the evils of commercialized amusements in the community, such as public dance halls, pool and billiard rooms, movie theaters, carnivals, shows, and professional Sunday ball games. Some member should be appointed as an investigator and report to the church officials his findings. This information could, then, be turned over to the attention of the

civil authorities for action. No church that desires to claim that it is making an honest attempt to live up to its social duty can neglect evil public influences that destroy faster than the church can build.

"Reconstruction of Religion," by Ellwood, the author presents well the subject of amusements and offers a wise conclusion:

"Our social pleasures have remained pagan much like those of decadent Rome, due to the animal impulses of original human nature. Civilized human nature is acquired only by intelligent effort and kept only by diligent vigilance; otherwise we soon revert to animalism.

"Many of our amusements cause this and so cannot be tolerated.

"The pagan ideals of power, pleasure, autocracy, militarism, and exploitation have remained with Christianity. We have not yet been able to rid ourselves of them in spite of Christ's teachings and example.

"These are also reflected in our amusements, and social discipline is necessary to overcome or hold them in check. But just now there is a decay of social discipline and this lowers the social morale. But old forms of discipline are inadequate and new ones must be found, *for more lives are offered upon the altar of pleasure than upon those of war, famine and pestilence combined.*

"This social discipline may be provided in part by purely secular education, but mostly by social religion.

"Morale means the spirit of service. This was the appeal made to the soldiers in the war; it must be the appeal to all in peace. This comes only through religion.

"The taboos that religion in the past has imposed upon social pleasures have been vain—too negative. It has sensed the danger and fled. But a constructive attitude is needed to meet the problem. A new Puritanism is

needed, and is bound to come, which will demand the elimination of the pagan elements.

"This ideal will be realized through modern science and not by mere dogmatism; e. g., what science has to say about alcohol will determine its future. Thus social religion must work with social science.

"General principles demanded by social science to control social pleasure:

"1. They must be recreative: must build body and mind. They must not destroy that surplus of physical and spiritual energy from which all the higher achievements of civilization must come.

"2. They must be unselfish. Some pleasures are recreative but violate the rights of others.

"3. They must be educational, i. e., must be of high intelligence and character.

"4. They must be spiritual: not merely sensual and animal, but the higher mental and social elements. If the first three are fulfilled, this will be.

"The church must take its share in redeeming certain social pleasures. It must do this chiefly by creating public opinion and conscience.

"If our social pleasures come up to this standard the question of Sunday amusements will be settled. The Sabbath is not merely for rest, but for the higher things of life. Both Sunday and week day should be dedicated to the serious purposes of life—the week for business, the Sunday for spirituality.

"We certainly should not tolerate on week days pleasures we are afraid to enjoy on Sundays.

"The above standard is in harmony with the life and teachings of Christ—to build up life. We certainly cannot do this if our pleasures destroy our bodies, stultify

intelligence, encourage the sensual and animal in us, or violate the rights of others.

"What is needed is not so much legislation as religious and moral education."

Sunday Recreation

The right attitude to take towards Sunday recreation is often a serious problem with conscientious church members and workers. There is a marked decline in the devotional observance of the day. This may be due to a natural recoil from the excessively long services and hours of inactivity of former days. In Europe a less strict Sabbath observance than here has long prevailed and, it may be, the great influx of Europeans largely accounts for this change in our national habits that is causing such great concern among devout church people. It is not within the province of this book, however, to enter into an extensive discussion of the subject, but rather to offer some practical suggestions in view of the place that play ought to be given in child life.

It is obvious that ultra-strict Sabbath observance was good Palestinian practice in Jesus' day, but it had become such a burden that he issued as a proclamation of emancipation for his followers his principle that "the Sabbath was made for man." Such a principle is like an article of the American constitution: it needs to be construed all over again as times and customs change.

The true basis of justification for spending the time differently on one day of the week is that there is too little time for rest and home life and spiritual culture during the other six days. But is there any need for recreation? Yes—at least for children. The Old Testament canons of Sabbath observance were drawn up with the needs of adults in mind. We have learned that play

is the only thing that young children can do at any time. If they are to do anything at all they must play.

Worship, meditation, soul searching, and prayer are adult employments. They are foreign to the child mind and what meaning they may acquire from them is different. It would be a woefully abnormal thing for a child to do if one of them were to "seek the privacy of its own room and wrestle with God in prayer." Every sensible person knows that children cannot be expected to have the same religious needs and, therefore, the same religious practices cannot be expected of them as of adults. The most that we can do for children is to drill them in moral precepts and train them to form certain religious habits, the full meaning of which they will not, perhaps, understand until they become full-grown adult beings.

The kind of pleasures that a conscientious church member will select for the children under his care will doubtless be governed by the following principles:

1. Quiet pleasures. Noisy, boisterous, rollicking games that disturb the peace of others or that greatly excite the emotions of the players should be proscribed.

2. Allow only a few persons present. Permit no big mass gatherings, such as assemble at parties, beaches, parades, athletics, etc.

3. Brief. Long rides, all-day and week-end affairs are too exhausting for children.

4. Informal. Highly organized competitive sports and games, which produce intense feelings and rivalry, are out of harmony with the quiet, peace, and good will for which the Sabbath stands.

5. Home circle. As it should be made a home day, some of the pleasures selected should be such as the entire family can engage in.

Coming now to concrete suggestions made by those

who have experimented to find desirable Sunday activities, the following are some of the best:

1. A mystery box or room for children into which parents place a different surprise every Sunday, to be opened at a certain hour.
2. Quiet walks and nature study, using camera. Or visits to museums with parents (no others).
3. Bible games, impersonations, and charades.
4. Bible stories and inspirational literature.
5. Hand craft for charity only. Make toys and paste scrap books to send to missionaries.
6. Home reflectoscope, instructive pictures used.
7. Music, especially family "sings" or orchestra. Only sacred and high class secular music used.

Occasionally let a boy invite a chum to his "den," apart from the rest of the family, where they may indulge in music and "eats."

For married adults with families Sunday recreation is not a problem. There is scarcely enough time outside of religious services to "catch up on reading," take a much needed nap, pay a brief visit to a friend, play and sing with the rest of the family, or take a short run with the auto.

Likewise, young men and women of the romantic age spend all of their time in each others' company or in thinking of each other. So time does not hang heavy on their hands. But the real problem is the problem of boy, in his adolescence, and the unsentimental, athletic-loving young man who wants action, and nothing else will satisfy them.

After all, it is the long-drawn-out and exacting forms of pleasure that are objectionable and out of accord with the true Sabbath spirit, and with them there must be no compromise.

LITERATURE ON SUNDAY ACTIVITIES

A number of pamphlets in the American Home Series, published by the Abingdon Press:
"Sunday in the Home."
"A Year of Good Sundays."
"Pleasant Sunday Afternoons for Children."
"Dramatics in the Home."

Week-End Rural Church Recreational Institutes

In most rural sections one of the greatest needs is more community feeling. The people live far apart; there is little unity of thought or action and a tendency develops to become narrowly self-centered and selfish.

A trial will prove that a recreational program will help as few other things will, to promote community feeling and good will. Where ground has never been broken in this line, a week-end institute on play can be held as a demonstration of the way that people will take to the new order. To make this institute a success, get the services of a recreation expert, either in "Y" work, playground work, Community Service, or from scout headquarters, school or college.

A good program for a short institute is:

1. A conference on recreation some Saturday afternoon. Invite the church officials and the people who are expected to become the local recreation leaders. At this time discuss the local recreational needs and ways and means and answer questions in regard to play and games.

2. An evening of fun that Saturday evening. A program of stunts and social games followed by an entertainment, given either by local or imported talent; or matched games, if facilities are available, of basketball, volley ball, or soft baseball; or the entire evening may be profitably spent in drill on team games, mass games,

and social games that can be played to advantage in the best local hall or room that is available.

3. An address or sermon the next day, i. e., Sunday, on "The Church and Recreation," which shall set forth the partnership relation in history between play and religious observance, and emphasize the value of play in developing character.

Recreation Features for Summer Schools

The practice of holding short summer schools of a week or ten days for church young people is on the increase. A well-planned recreation program forms an important part of the advance arrangements in each case, since recreation is usually given a prominent place. The first year or two, it may be necessary to get the services of a professional play expert. Usually, however, a pastor who has had an athletic career is available who will understand how to conduct such a program.

The main aim should be to get everyone to take part in the mass games at least. The student delegates must be induced to bring along suitable clothing in which to play and rough it. Only a few will come provided if distinct effort is not made beforehand to get them to do so.

It is advisable to prescribe some play features as part of the course, i. e., required of all those who expect to obtain credit. The tendency of such gatherings is to become too dressy affairs that waste too much time lazy lolling about. This should be counteracted.

The customary plan in such institutes and assemblies is to use the forenoons for classes in plans and methods of young peoples' work, the afternoons for recreation, and the evenings for lectures.

A complete program of play for a summer school is outlined below:

10:15 a. m. *Mass drills and active mass games* on the lawn during the twenty-minute recess period, using various kinds of tag games, circle games, and relay races. Care must be taken not to get any distance away from the class rooms. If it rains, drills, marching, and relay races may be conducted in the aisles and halls.

2 p. m. *Team games and contests.* Teams may be chosen by delegations or districts or other grouping. They may be composed of boys and girls separately or mixed, the latter preferred. The best games are: Volley ball, soft baseball, post baseball, hand or foot baseball, minton, basketball, end ball, captain ball, soft soccer, and sponge ball. On rainy days these and additional indoor sports may be transferred to the gymnasium (the school should certainly be held where there is a gymnasium).

A mixed mass athletic meet should be held on the first day of the conference. The teams should be large (four teams are enough) and everybody a member of some team. The events on the card should be: Relay standing broad jump, relay weight throw (a six-pound medicine ball is best), and a relay run. On small grounds, this is run shuttle style (back and forth, two teams at a time); if space permits, run it with teams, side by side, in follow style. This type of meet serves as the very best kind of "mixer."

3 p. m. *Men's outdoor baseball games.* Challenge games between delegations and groups. One day have a faculty *versus* students game, or other fun features.

3 to 6 p. m. *Swimming period.* The period from 3 to 4:30 should be for girls (if an indoor tank is the only one available) and then for the boys. Provide a woman instructor for the girls.

Hold a swimming meet, some afternoon, sexes sepa-

rate. The best events are, a short swim, any style, backward swim, plunge (and float) for distance, and fancy diving (three different dives).

If the school is held on the shore of a body of water, then boating and water games may be featured.

6:30 to 7:30 p. m. (or the hour immediately after supper). Social hour. Object, to teach resourcefulness and the best and latest methods of putting life into these social affairs. During this period, each delegation, in turn, should be expected to present a "stunt." At some gatherings a "stunt night," is, also, held when all the delegations do a turn.

Tournaments.—Where the facilities warrant it, tournaments may be conducted in one or more of the following sports: Tennis, squash, hand ball, feather cork tennis. quoits, bowling, golf, croquet. Entries should be listed at the first meal that the school sits down to together. Do not allow everyone to enter, but place a limit, or it will be impossible to finish the tournament for lack of time. Entries may be restricted to the best player in each delegation. Instead of tournaments challenges may be issued in singles, doubles, and mixed doubles.

The above, it must be remembered, is a rather full program that can seldom be carried out as here presented, but it can easily be modified to meet local conditions. On the other hand, promoters of such summer gatherings are urged to hold them where a full program that requires a gym, an athletic field, tennis courts, and swimming facilities is possible.

Church Athletic Leagues

To give athletic young men and women in the churches an opportunity to compete under wholesome conditions

and to promote interchurch fellowship, it has been found desirable in large cities to organize church or Sunday school athletic leagues.

Brooklyn, N. Y., was the pioneer. In 1904, through the efforts of the Y. M. C. A., a league was formed to organize and supervise contests in basketball, baseball, football, bowling, track and field athletics, indoor athletics, summer camps, to create interest in exercise, and supply trained men to conduct gym work in churches.

Each church that belongs to the league pays an annual fee of $2 and each contestant in interchurch events must register for a year and pledge himself to uphold clean athletics. He must represent only one church (for a year) and meet certain requirements of attendance at the Sunday school. He must attend four consecutive Sundays before he is eligible to compete. He must agree not to participate in public athletic events on Sundays (six months' penalty for violation).

Official amateur standing must be maintained and all contests have the written sanction of the governing board. Clean sport propaganda must be vigorously pushed.

When the time seems ripe to organize such a league, call representatives of the churches together; choose temporary officers; appoint a committee to draw up a constitution on the principles stated above, and, also, by-laws; get committees at work; registration, finance, and one on each sport, and plan for a series of contests, tournaments, and team games to begin at an early date. An organization of this type is possible not only in large cities but in smaller places as well, if the right men for leadership can be obtained. Many cities have Sunday school athletic leagues. The local "Y" is always interested in helping to organize such a league in its town.

BOOKS ON CHURCH RECREATION

"Recreational Leadership," by Powell. Methodist Book Concern.

"Recreation and the Church," by Gates.

"The Church and the People's Play," by Atkinson.

CHAPTER VIII

Recreation Plans

At the opening of the season, a recreation director should plan his work for the whole season. This means a tentative monthly program of events and a weekly schedule of activities. These should be published and distributed. The bulletin board and the local press should be used to the limit.

Suggestions for play schedules will be found in the playground section. If there is a gym, a weekly schedule of classes and games should be arranged, stating the days and hours for each class or other regular activities. If an all-season program cannot be made out at the beginning, a monthly program should certainly be made, covering not only the regular but the special events. A system of this kind will prevent much confusion if it is well-planned and closely followed. The work of preparing this schedule is one of the most important jobs that a recreation director has to perform.

Recreation Affair Essentials

The remaining chapters of this work will be devoted to the minimum essentials required in promoting various recreation activities. Indispensable information needed by a recreation director or leader will be provided. The aim will be to give the best hints on the practical conduct of the activities most common, so plainly that even a novice will be able to direct them successfully. We shall

not try to teach the technique of each sport and activity. That duty belongs to the trained teacher or coach and does not fall within the scope of this book to explain. Our object is to give an elementary presentation of the technique of management.

How to Manage Tournaments and Leagues

Since successful management depends upon the formation of leagues and running off of interesting tournaments, it is necessary to know how to conduct them.

The word "tournament" is used to designate a series of matched games in which players compete individually or in pairs, (called "singles" or "doubles") in such sports as, tennis, hand ball, squash, feather cork, sponge ball, quoits, bowling, chess, checkers, etc. The word "league" is used to designate a scheduled series of team games, such as, baseball, basketball, volley ball, etc.

Tournaments are of two kinds: (1) "round robin," in which each player plays every other player, and (2) "elimination," in which each loser of a match is out of the series entirely.

Round robin tournaments are best where the contestants are few in number and nearly equal in ability; elimination when the entry list is large and of unknown ability.

In elimination tournaments, if the ability of the players is known, classify them according to ability, rather than let them draw for opponents. In the draw, poor players get paired off with the very best and such uneven contests are always lacking in interest. Divide your entry list into three sections: Class A for top notchers, B for average players and C for beginners and "dubs."

Sometimes handicap tournaments are played. A

careful system of determining handicaps has been devised. (*Tennis Annual,* published by the American Sports Publishing Co.), but tournaments and athletic meets on the handicap plan seldom turn out to be satisfactory to the contestants. Too many blame the handicapper for giving them too great a handicap if they lose. For that reason classified tournaments are preferable.

Round-robin Tournaments

The most satisfactory tournament method is the round-robin, each player against every other player. The disadvantage is that it takes a long time to run off. And if the time limit is narrow, it can be used only if the contestants are few in number. It has this advantage: Where two players of equal ability compete in an early round, subsequent opportunities fall to the loser to win second place, whereas in an elimination tournament he would be forced out of the meet entirely.

In making up a tabulated playing schedule, start with an even number of players and pair them off in the following manner:

Four players: 1 & 2, 3 & 4, 1 & 3, 2 & 4, 1 & 4, 2 & 3.

Six players: 1 & 2, 3 & 4, 5 & 6, 1 & 3, 2 & 5, 4 & 6, 1 & 4, 2 & 6, 3 & 5, 1 & 5, 2 & 4, 3 & 6, 1 & 6, 2 & 4, 4 & 5.

Eight players: 1 & 2, 3 & 4, 5 & 6, 7 & 8, 1 & 3, 2 & 4, 5 & 7, 6 & 8, 1 & 4, 2 & 3, 5 & 8, 6 & 7, 1 & 5, 2 & 6, 3 & 7, 4 & 8, 1 & 6, 2 & 7, 3 & 8, 4 & 5, 1 & 7, 2 & 8, 3 & 5, 4 & 6, 1 & 8, 2 & 5, 3 & 6, 4 & 7.

Ten players: 1 & 2, 3 & 4, 5 & 6, 7 & 8, 9 & 10, 1 & 3, 2 & 4, 5 & 9, 6 & 8, 7 & 10, 1 & 4, 2 & 6, 3 & 9, 5 & 7, 8 & 10, 1 & 5, 2 & 3, 4 & 8, 6 & 10, 7 & 9, 1 & 6, 2 & 7, 3 & 10, 4 & 5, 8 & 9, 1 & 7, 2 & 8, 3 & 5, 4 & 10, 6 & 9.

The following is a quick method of making out a round-

robin playing schedule was originated by Geo. A. Brown: In pairing an even number of players or teams for the first matches, number them in succession in two columns as follows (say for six teams):

1—2
6—3
5—4

Then for the succeeding matches keep number 1 in the same position in the columns and rotate the other numbers:

1—6	1—5	1—4	1—3
5—2	4—6	3—5	2—4
4—3	3—2	2—6	6—5

For an odd number of players or teams, substitute 0 (the bye) for number 1 and rotate as before (say for five teams):

0—1	0—5	0—4	0—3	0—2
5—2	4—1	3—5	2—4	1—3
4—3	3—2	2—1	1—5	5—4

If there are more than ten players, the best method is to divide the players into groups of four, six, or eight, and have the winners of each group play the final series. In this combination of round-robin with elimination, it may be necessary to see that the three or four best players are not members of the same group.

In round-robin schedules the player who wins the most games is the champion. In elimination matches the champion is the one who wins two out of three times. Where time is limited, first rank is sometimes awarded to the player who gets the most points in a given time, or the number of points required to win is reduced.

The playing time for each match must be set at the beginning and a player who misses his appointment forfeits the match. Sometimes a time limit is fixed within which certain matches must be played and the players themselves may arrange with each other the hour for their match. Appoint a judge for each match. A tabulated schedule of the drawings should be posted on the bulletin board. The following is a sample one of a four-man tournament:

			Games Won to Date			
Players	Time	Score	1	2	3	4
1 vs. 2						
3 vs. 4						
1 vs. 3						
2 vs. 4						
1 vs. 4						
2 vs. 3						
	Total games won					

Rules governing the contest should also be posted on this board.

Elimination Tournament Schedules

In elimination tournaments an even number of players is not necessary as it is in round-robin tournaments. The simplest schedules, however, are possible, with four players or a regularly doubled multiple of four (8, 16, 32, 64, etc.) Otherwise, a player must, sometimes, wait for others to be eliminated before he can play.

A schedule of play for four players is prepared as follows:

Players	Time	Score Winners	Time	Score Winner
1 vs. 2				
3 vs. 4				

When the number of players entered is not a regularly doubled multiple of four, and some players must wait for their turn, the waiting players are said to have "drawn a bye." Thus, if there are five players two must first play to determine which shall be eliminated to form a regular frame or group of four. The simplified frame then reads:

This indicates that 2 and 3 play first. The winner is then to play number 1, and his name is inserted on the line following the bracket. In a small frame like this the playing time scheduled is often written above the players' names and the score, when it is determined, below the line after the bracket.

The following is the rule used for working out the number of "byes":

The number of byes shall equal the difference between the number of players and the next higher compound multiple of 2. Half of the byes are placed in the top bracket and half in the bottom. If the number of byes is uneven the extra one is placed in the bottom bracket.

Thus, for six players there are two byes, and the frame reads:

For convenient reference, the following is a list of the number of byes for frames of from five to thirty players. The numbers in the brackets refer to the number of players, the next are the byes in the top frame, and the next the byes in the bottom frame: (5) 1, 2; (6) 1, 1; (7) 0, 1; (8) 0, 0; (9) 3, 4; (10) 3, 3; (11) 2, 3; (12) 2, 2; (13) 1, 2; (14) 1, 1; (15) 0, 1; (16) 0, 0; (17) 7, 8; (18) 7, 7; (19) 6, 7; (20) 6, 6; (21) 5, 6; (22) 5, 5; (23) 4, 5; (24) 4, 4; (25) 3, 4; (26) 3, 3; (27) 2, 7; (28) 2, 2; (29) 1, 2; (30) 1, 1.

The drawing for places in a tournament is done under the direct supervision of the committee in charge. Formerly, the draw was allowed to stand as chance fell out, but the "seeded tournament" has now become common practice, i. e., the matter is not left to chance but great care is taken to pair the contestants that survive each round so that one of the better shall play against one of the poorer players, in order that the eight, four and two players left to play out the final rounds shall be the best players entered in the tournament. The rivalry thus becomes more intense as the tournament continues.

Challenge Tournaments

This type of tournament, sometimes used locally, does not operate on a formal schedule as in the above. Instead, the players are permitted to challenge those listed above

them in playing ability according to the following plan: On a bulletin board, prepared for the purpose, hooks, equal to the number of players, are screwed and numbered in succession. Each player hangs a card bearing his name on the hook assigned to him by the tournament committee. Hook number one is the place of honor, but no one can challenge number one until he has defeated players all the way along the line above himself and thus reached the top. As fast as he defeats a player above himself, their name-cards exchange hooks after the score is recorded on them. A challenger is limited in his next choice to one of the three numbers just ahead of him. Any occupant of hook number one who is able to keep his card on that hook through five challenge matches is declared the champion. Number one cannot be challenged, however, by numbers 2, 3 or 4 unless number 2 has won one match, number 3 two matches and number 4 three matches in succession.

Team Game Leagues

Curtis is authority for the statement that the success of a playground depends upon team games and that much of the director's work must, therefore, consist of organizing and managing teams. This statement is worth serious thought on the part of any church worker who is called on to manage play activities. It is a matter of common observation that team play gets out a large attendance due to the unusual interest always taken in such contests. Therefore, it is good policy to stress this form of recreation for adults as well as for the youth. Its greatest success, however, is in the appeal which it makes to high and junior high school pupils.

Here are some valuable points of guidance in promoting team games and schedules:

Get all who are eligible of both sexes on teams suitable to their age and interest. The director may do this personally or through captains he has appointed to fill out their teams among their friends. The latter plan works better from the standpoint of team harmony and avoids the risk of ill-feeling against the director if he selects the teams and his selections are not well received.

Team spirit and loyalty are fostered by attractive insignia such as a uniform, badge, colors, yell, and a worthy name. The name chosen counts for a good deal and care should be taken to get one, if possible, that possesses some peculiar local fitness.

All teams should have regular times for practice. Captains should take over the responsibilities of coaching their teams, teaching them the fine points of the rules and good sportsmanship, and hold them responsible for all team property.

An advisory council for the director should be formed of the captains of the various teams.

Play should be started soon after organizing the teams on a schedule of games. Do not wait for them to become more proficient in the game before starting league play. By all means, take advantage of the enthusiasm aroused in the work of organizing, otherwise interest will soon begin to decline.

In posting the playing dates, the schedule may follow that used in tournaments, substituting the names of the teams for the numbers. Leagues always use the round-robin plan in mapping out their games. Below are given some sample diagrams that have been found useful in actual practice:

1. One round of a four-team league where only one game can be played at a time:

Date			Date			Date			Date			Date			Date		
Teams	Score	Games won	T.	S.	G.W.	T.	S.	G.W	T.	S.	G.W.	T.	S.	G.W.	T.	S.	G.W.
1 2			3 4			1 3			2 4			1 4			2 3		

2. One round of a four-team league when two games can be played at once:

Date			Date			Date		
Teams	Score	Games Won	T.	S.	G. W.	T.	S.	G. W.
1 2			1 4			1 3		
3 4			2 3			2 4		

3. One round of a six-team league, when three games can be played at once:

Date			Date			Date			Date			Date			Date		
Teams	Score	Games won	T.	S.	G.W.	T.	S.	G.W.	T.	S.	G.W.	T.	S	G.W.	T.	S.	G.W
1 2			3 6			2 5			1 4			2 6					
3 5			2 4			3 4			2 3			1 3					
4 6			1 5			1 6			5 6			4 5					

Gym Work

Without doubt a gymnasium is a great asset to a church, and in drawing the plans for all new church buildings adequate provision should be made for gym work. A room 40 by 70 by 18 feet is the absolute minimum size

for any church that really desires to make the right provision for recreation. On the principle, however, of doing the best you can with what facilities you have, much good use can be made of smaller quarters.

A church with a well-conducted gym and recreation program can dominate the young life of any community. The church today that does not take advantage of such an opportunity, is neglecting one of its most important obligations. Hundreds of congregations need to be converted by a campaign of education on this subject to the belief that it will pay them well to remodel their present church building or add another building to their church plant for this larger work.

Gymnasium Construction and Equipment

In erecting or remodeling a building for gym work, provision should at least be made for a good sized gym room, separate locker and toilet rooms for the two sexes, and shower baths supplied with an abundance of hot and cold water.

The clear floor space should not be less than 40 by 70 feet (standard proportion is 3 to 5), the height 18 feet.

Locate the gym so that its noisiness will not disturb other meetings and assemblies. Never put it down in the basement.

Beyond the 70 feet, there should be additional space at one end for a stage and side rooms, one to serve as the director's office and the other for storing the floor gym apparatus when not in use.

Building material should be simple but durable. Do not use hollow tiling for walls. Walls should be solid and smooth on the interior.

Provide for a wainscoting of brick, buff or glazed, or of cement or wood, not less than six feet in height;

eight is better. The windows should be so distributed as to allow a clear wall space 18 feet wide for hand ball and squash courts. They should be wire-screened and have flush casings. Avoid all projections that would be a menace to players. Heating pipes should be recessed or placed at least eight feet above the floor.

Maple makes the only satisfactory flooring, and it must be laid so that the ends rest on the sleepers. After it has been dressed with hot linseed oil, wipe down, when dry, with gasoline.

In the basement, which should be damp-proof and have much more light than is customary, may be located separate locker rooms for boys and girls, toilets, shower baths, hand ball court 15 by 30 by 10 feet, kitchen, heating plant and storage room. Much space will be needed to store the chairs used in seating the gym floor for entertainments, etc. Except where large sums are available, do not plan to put in bowling alleys, plunge, or running track, since they are expensive in construction and upkeep.

Steel lockers 1 by 1 by 3 feet with key locks should be placed in the locker rooms. For women, individual shower stalls should be provided; a single room is sufficient for men.

Equipment for the gym should not be too abundant. Do not make the mistake of littering up the gym with an over-supply of apparatus. Provide for the most popular and useful activities. They are in order of precedence as follows: Basketball, volley ball, hand ball, indoor baseball, one wall squash, feathercork, sponge ball, indoor soccer, post baseball, indoor tennis. For indoor athletics, install a wall attachment vaulting bar, jump stands, 4 potato race stands, 3 gym mats (5 by 10 feet), indoor

quoits, springboard, kick pan, hand apparatus, horse, parallels and medicine balls (6 lb.).

Whether additional space is needed for other purposes like separate club rooms for men's, women's, boys' and girls' clubs, also a separate game room equipped with table games (chess, checkers, crocinole, ping pong), shuffle board and pocket billiards will have to be determined by local circumstances.

Construction details can be obtained from the headquarters of the Y. M. C. A., 347 Madison Ave., New York City, or from gym outfitters. The leading outfitters are:

A. G. Spalding and Bros., Chicopee, Mass.
Narragansett Machine Co., Providence, R. I.
Fred Medart Machine Co., St. Louis, Mo.
Department of Agriculture, Washington, D. C.

Gym Management

The management of a gym is work for both the business man and the teacher. Business methods ought to be used in the sale of membership and box office tickets, in upkeep and in filing the records made at meets, in publicity work, reports, bookkeeping, care of property, and promotion of activities. Competent teaching methods ought to be used in class and individual instruction in gymnastics, athletics, games and coaching of teams.

Class instruction is the mainstay of gym work, because goodly numbers can be handled at the same time. Different age and sex groups should be assigned stated lesson periods. The time given to a class period should be divided between marching, calisthenic drills, apparatus or athletic class work, mass games and stunts and team games.

This teaching work may be done in a small way by volunteer help. If the pastor is unable to undertake it

himself, arrangements should be made to send an athletic young man of the church to a summer school of physical training, or to engage an assistant or part time instructor.

LITERATURE ON PRACTICAL GYM WORK

"Management and Methods of Physical Training." Y. M. C. A., 347 Madison Ave., New York City.
"Graded Apparatus Exercises." Y. M. C. A.
Calisthenic books. Y. M. C. A. and Spalding's Athletic Library.
"Marching," by Cornell and Berry.
Rule books on basketball, soft baseball, volley ball, etc., in Spalding's Athletic Library.

Track and Field Athletics

Track and field athletics include feats in running, jumping, throwing and vaulting. Such contests are among the easiset to promote because they require little apparatus and it is always possible to find outdoor space enough for an athletic meet. Even in cities there are vacant lots and certain portions of streets can sometimes be reserved for meets and in the country empty fields in abundance.

Athletic Tests

Where little interest has previously been taken in athletics it is often desirable and sometimes necessary to create an interest by holding preliminary athletic tests among the boys and girls. Then, a standard of attainment in a few events is drawn up and placed before them as an objective. This objective becomes part of the organized Sunday School class requirements and credits are awarded each member for attaining the standard in any of these events.

The best lists are those of the Playground Association (1 Madison Ave., New York City) and the New York City Public School Athletic League. The latter is the simpler and consists of the following events:

New York City Public School Athletic League Tests:

Boys' Standard A Test: All boys who make the following in scheduled contests are classed as "Standard A athletes": Pull-up, 4 time; standing broad jump, 5 feet 9 inches; 60-yard run, 8 3-5 seconds.

Boys' Standard B Test: Pull-up, 6 times; standing broad jump, 6 feet 6 inches; 60-yard run, 8 seconds, or 100-yard in 14 seconds.

Boys' Standard C Test: Pull- up 9 times; running high jump, 4 feet 4 inches; 220-yard run, 28 seconds.

Intermediate School Events:

Group A: Pull-up, 7 times; 75-yard dash, 11 seconds; standing broad jump, 6 feet 6 inches.

Group B (choose one): Running high jump with straight run, 3 feet 6 inches; basketball toss starting from foul line, 7 goals in 30 seconds; running broad jump, 11½ feet.

High School Tests:

75% Silver Badge Test: Pull-up, 9 times; running high jump, 4 feet 2 inches; 220-yard run, 28 seconds.

90% Silver Enamelled Badge Test: Pull-up, 12 times; running high jump, 4 feet 6 inches; 220-yard run, 26 seconds.

Girls' Standard A Test: Indian club race, 30 seconds (or potato race, 42 seconds); basketball throw, 2 goals in 6 trials; walk balancing beam, 24 feet.

Girls' Standard B Test: Indian club race, 28 seconds (or potato race, 42 seconds); basketball throw 3 goals out of 6 trials; balance beam walk, 24 feet with bean bag or book on head.

Girls' Standard C Test: Run and catch basket or volley ball, 20 seconds; long basketball throw, 42 feet, or volley ball, 44 feet; volley ball serve, 3 out of 5 trials.

The method used in conducting the boys' events requires no special explanation. The girls' events are conducted as follows:

Indian club race: Two circles 3 feet in diameter are inscribed side by side. Three 1-pound clubs are placed on end in each circle. Chalk a starting line 30 feet away. The runner is to start from the line, run to the circle, transfer the three clubs one at a time to the other circle, put them back again and re-transfer them to the other circle, and then run to the starting line.

The potato race: Four 12-inch circles are inscribed 15 feet apart. The start and finish line is 15 feet from the first one of these. The first circle contains a basket not over 2 feet high and 1 foot in diameter. Run to the basket, take out one potato, and put it in the first circle, circle around the basket, take out another potato and put it into the second circle; and repeat with the third and fourth circles; run back to the starting line; then reverse the process and return the potatoes one by one to the basket.

Basketball toss can be tried from any point on a 15-foot radius. Direct or banked shots count.

Balancing: Two trials. A beam 12 feet long and 2 inches wide is set on edge. Two methods are allowed: First, start from center, walk to end, walk backward to center, turn, walk forward to end, turn, walk forward to center. Second method: Start from center with bean bag or book held on one hand, walk to end, turn, walk entire length forward, walk backward to center.

Running and catching ball: Stretch a cord ten feet from the ground and thirty feet away from the starting line. Start with the ball, throw it on the run over the cord, catch it on the rebound and run back to start. Repeat

twice and finish at the starting mark. If the ball is not caught on the rebound, that lap must be done over again.

Ball throw for distance: Thrown from inside a 6-foot circle. Three trials allowed. Throw with one arm. Thrower must remain in circle until ball strikes ground.

Volley ball serve: Serve over a net 8 feet high from a line 24 feet away. It must fall into a 10-foot square marked 10 feet beyond the net. It must be tossed and served as in tennis, but served with the hand.

Playground Association Athletic Badge Test For Girls:

First test:

1. Balance beam walk, 24 feet on a beam (2 by 4 on edge) 12 feet long.

2. Potato race, 22 seconds; or all-up Indian club race, 30 seconds; or 50-yard dash, 8 seconds.

3. Basketball distance throw, 35 feet; or 12-inch indoor ball accuracy throw, 2 strikes out of 5 at 25 feet.

4. Volley ball serve, 2 in 5; or tennis serve, 3 in 6; or basketball goal throw from 10-foot line, 3 errors allowed.

Second test:

1. Balance beam walk, 24 feet with book on head and full knee-bend once.

2. Potato race, 20 seconds; or all-up Indian club race, 20 seconds; or run and catch, 19 seconds; or 50-yard dash, 7 3-5 seconds.

3. Basketball distance throw, 45 feet; or 12-inch indoor ball accuracy throw, 3 strikes out of six throws at 30 feet.

4. Volley ball serve, 3 in 6; or tennis serve, 3 in 5; or basketball goal throw at 12 feet, 3 in 6; or 12-inch indoor ball throw and catch, 2 errors allowed.

Third test:

1. Balance beam walk with book on head and full-knee bend 3 times.

2. Potato race, 18 seconds; or run and catch ball, 17 seconds; or 50-yard dash, 7 1-5 seconds.

3. Basketball distance throw, 55 feet; or 12-inch indoor ball accuracy throw, 3 in 5 at 36 feet.

4. Volley ball serve, 3 in 5; or tennis serve, 3 in 4; or basketball goal throw from 15-foot line, 3 in 5; or 12-inch indoor ball throw and catch, one error allowed.

Rules for the above events:

The test is open to girls of all ages. Events must all be done at one time and judged by a responsible adult.

1. Balance tests:

First test: Start at center; walk forward to end; walk backward to center; quarter turn; full knee-bend, rise and complete the turn; walk forward to end; half turn and walk forward to center.

Second test: Same as first with a three-quarter-pound book on head.

Third test: Same as second but hands on hips and 3 full knee-bends.

2. Potato race: 70 yards, using five 2½-inch objects. Runs are started with dropped arm. Mark a 12-inch square in front of the starting line; 2 yards beyond, a 6-inch circle; and 5 yards further another circle (measure center to center). Place a block in each circle. Take off from the starting line, get the first block and place it in the square. Get the last block and touch the square with it and then replace it in the far circle. Get the last block and place it in the first circle.

3. All-up Indian club race: Make two 3-foot circles touching; in one of them stand 3 clubs. From a starting line 30 feet away, run and transfer clubs to the other circle singly, then return to start. Make three such trips in all.

4. Sixty-yard run and catch ball: Stretch rope ten feet

high 30 feet from starting line. With basket or volley ball run and toss over line, catch it on the rebound then run to start. Make three trips in all.

5. Basketball throw for distance. Use any kind of a throw.

6. Twelve-inch indoor ball throw for accuracy: Suspend a 15 by 24 foot target two feet from the floor. Use any kind of throw, starting with both feet on the line.

7. Volley ball serve: From 24 feet serve over an 8-foot high rope or net so that ball strikes within a 10 by 10 foot area. Serve as in tennis, but with the hand.

8. Tennis serve: Mark a space on the wall 13½ feet long by 30 inches wide and three feet from the floor; or diagram the same sized rectangle on the ground 38 feet away; or stretch another net 30 inches above the first on a tennis court and serve between the nets.

9. Basketball toss as in the regular free throw.

10. Indoor baseball throw and catch: Lay out a 36-foot diamond and box for the pitcher 30 feet distant. A baseman is on each base and contestant at home. Contestant catches a pitched ball from the pitcher in the box, then throws it to each baseman in turn. Each player must keep one foot on the base.

National Amateur Athletic Federation Physical Efficiency Tests

At its 1922 meeting the following athletic ability standard was adopted:

> 100-yard dash: 5 points for each 1-5 second lower than 15 4-5 seconds. Running long jump: 5 points for each 6 inches beyond 7 feet. Running high jump: 5 points for each 2 inches above 2 feet 2 inches. Bar vault: 5 points for each 2 inches above 3 feet.

The Army Efficiency Test

This test is suitable for young men. The contestants compete in ordinary street clothes and shoes, merely removing coat and vest. They are classed as efficient if they can make the following records: 100 yards run in 14 seconds; running broad jump, 12 feet; hand grenade (or baseball) throw into a target 10 feet square placed 30 yards away; climb unassisted over an 8-foot smooth fence; obstacle run of 100 yards (obstacles: a 3-foot hurdle at 10 yards; run up a 5-foot parapet and jump a 10-foot trench at 25 yards; go through a 10-foot smooth wire entanglement at 45 yards; cross a 20-foot trench on a 1-foot plank bridge at 70 yards; climb a smooth 8-foot fence at 85 yards; run to finish).

Athletic Meets

In athletic tests an athlete tries to beat his own record; in athletic meets he tries to win first place against other competitors.

There are various kinds of athletic meets which differ according to the object in view. Some of the forms useful for church meets are here described.

Individual Championship Meet

The object in view here is to determine who is the best athlete in each separate event or group of events. This is the type of meets ordinarily held in schools, colleges and clubs. The usual events are: Runs at these distances—100 yards, 220 yards, 440 yards, half mile, one mile, one mile relay, 120-yard hurdle, 220-yard hurdle. The field events are: shot put, hammer throw, discus throw, javelin throw, running, broad and high jumps, high pole vault. It is best to modify this list of events for church meets as follows: Runs of not over 220 yards, high and broad

(long) jumps, pole or rope vault, throwing 6-pound stuffed ball, or a 12-pound shot (metal ball).

All-round Championship Meet

The object here is to discover the best general athlete, so that each man is required to compete in all of the events selected. This constitutes an exacting test of any man's general athletic ability and endurance. The kinds of all-round meets now in use are the *pentathlon* (5 events), the *hexathlon* (6 events), and the *decathlon* (10 events). The last is not suitable for church athletics.

The Y. M. C. A. *men's pentathlon,* events and scoring:

> 100-yard run, 10 points for each 1-5 second below 12 2-5 seconds; running high jump, 4 points for each inch above 3 feet 6 inches; pole vault, 2 points for each inch above 5 feet 10 inches; 12-pound hammer throw, 2 points for each foot beyond 50 feet; mile run, 1 point for each second below 6 minutes 40 seconds.

The Y. M. C. A. *men's hexathlon,* events and scoring:

> 60-yard potato race, 4 points for each 1-5 second below 18 seconds; 160-yard potato race, 1 point for each 1-5 second below 1 minute 3 seconds; running high jump, 4 points for each inch above 3 feet 6 inches; fence vault, 3 points for each inch above 3 feet 11 inches; standing broad jump, 2 points for each inch beyond 6 feet; 12-pound shot put, 4 points for each foot beyond 18 feet.

The potato race needs a little explanation. Two shallow boxes are placed on stands 2 feet high and 31 feet apart (outer edges). The runner starts and finishes opposite the one box. He runs around both boxes while

carrying and placing the "potatoes" (small wooden blocks) from the nearer box to the other. In the 60-yard run he transfers 3 potatoes, one at a time, and 8 in the 160 yards.

The *decathlon* used in the national A. A. U. meets, is too exacting for ordinary athletes. Anyone who desires details concerning it will find them in the A. A. U. hand book.

Boys' Pentathlon and *Hexathlon:*

These indoor events, used largely in the Y. M. C. A.'s, are most appropriate for use in church athletics. Each boy enters all the events and all his points added together make his total score. The boys are classified according to weight, each boy competing only against the others in his own class. The pentathlon is for boys below 110 pounds and the hexathlon for those above 110 pounds. Boys must be below 18 years of age. The weight groups and the events as prescribed in each are as follows:

Sixty to 80 pound class:

> One-potato race, 5 points for each 1-5 second below 8 3-5 seconds; three-potato race, 5 points for each 1-5 second below 20 3-5 seconds; standing broad jump, 4 points for each inch above 5 feet; running high jump, 4 points for each inch above 2 feet ½ inch; snap under bar, 2 points for each inch beyond 1 foot 5 inches.

Eighty to 95 pound class:

> One-potato race, 5 points for each 1-5 second blow 8 seconds; four-potato race, 2 points for each 1-5 second below 26 seconds; standing broad jump, 4 points for each inch beyond 5 feet 6½ inches; running high jump, 4 points for each inch beyond 2

feet 4½ inches; snap under bar, 2 points for each inch beyond 2 feet 2½ inches.

Ninety-five to 110 pound class:

Two potato race, 5 points for each 1-5 second below 13 3-5 seconds; five-potato race, 5 points for each 1-5 second below 37 seconds; standing broad jump, 4 points for each inch beyond 5 feet 11 inches; running high jump, 4 points for each inch above 2 feet 6½ inches; snap under bar, 2 point for each inch beyond 2 feet 5 inches.

One hundred ten to 125 pound class:

Two-potato race, 5 points for each 1-5 second below 13 2-5 seconds; six-potato race, 2 points for each 1-5 second below 43 seconds; standing broad jump, 4 points for each inch beyond 6 feet 6 inches; running high jump, 4 points for each inch above 2 feet 8½ inches; eight-pound shot put, 1 point for each 3 inches beyond 12 feet; fence vault, 4 points for each inch above 3 feet 6 inches.

One hundred twenty-five pounds and over class:

Three-potato race, 5 points for each 1-5 second below 19 seconds; six-potato race, 2 points for each 1-5 second below 42 4-5 seconds; standing broad jump, 4 points for each inch beyond 6 feet 10½ inches; running high jump, 4 points for each inch above 3 feet ½ inch; eight-pound shot put, 1 point for each 3 inches beyond 17 feet; fence vault, 4 points for each inch above 3 feet 10 inches.

In these events the vaulting bar is used for the fence vault and the snap under bar. The fence vault is for height and the snap is for distance (bar 4 feet 9 inches high).

Those who do any work in athletics with boys will do well to become acquainted with:

"Standards of Physical Training," by Reilly. D. C. Heath & Co.
"Simplified Athletic Contests for Boys," by Draper. Association Press, 347 Madison Ave., New York.

Reilly's Individual Classification

Weight, or any other short cut method of classifying boys and girls for athletic work, is defective. To overcome these defects as far as possible, F. J. Reilly devised a scheme that has been used without complaint for six years for boys and girls of the fifth to the eighth school grades. The plan is here given:

Classes. The athletic class in which a pupil shall compete is determined by the sum of the exponents of his age, height, weight and school grade.

There are five classes. If the sum of his exponents (see below) is 21 or fewer, the pupil is put in Class A; from 22 to 25 in Class B; from 26 to 29 in Class C; 30 to 33 in Class D; and 34 and over in Class F.

Divisions. The pupils are further sorted into two divisions: Fifth and sixth school grade pupils form the Junior Division and those in the seventh and eighth grades, the Senior Division.

The following tables give the maximum exponent value of each item (school grade, age, height and weight):

Junior Division

School grade		5 A	5 B	6 A	6 B	
Age—up to....	10	10-1 to 11	11-1 to 11-6	11-7 to 12	12-1 to 13	13-1 and over
Height-up to..	4-2	4-3 to 4-5	4-6 to 4-8	4-9 to 4-11	5 to 5-2	5-3 and over
Weight-up to..	64	65 to 74	75 to 84	85 to 94	95 to 104	105 and over
Exponent value	4	5	6	7	8	9

SENIOR DIVISION

School grade		7 A	7 B	8 A	8 B	
Age–up to.....	12	12–1 to 13	13-1 to 13–6	13-7 to 14	14–1 to 15	15 and over
Height—up to.	4–4	4–5 to 4–8	4–9 to 5	5–1 to 5–3	5–4 to 5–6	5–7 and over
Weight–up to..	74	75 to 89	90 to 104	105 to 119	120 to 129	130 and over
Exponent value	4	5	6	7	8	9

Example: A boy or girl in school grade 5B, exponent value (Column 5B) is 6; age, 10 years 6 months, exponent value (Column 5A) is 5; height, 4 feet 10 inches, exponent value (Column 6A) is 7; weight, 84 pounds, exponent value (Column 5B) is 6; sum of exponents, 24. Note that 24 falls in athletic Class B.

Mass Athletics

The object in view in mass athletics is to make participation general and get the great majority of a school, church or class to compete instead of a few who are especially good athletes. The basis of comparison is not individual but group ability. In many cases, individual performance is not even measured (in broad events). Churches or schools that compete as a whole in this way either select a certain percentage of their members or agree to confine their entries to a certain definite number (20, 50 or 100). Mass athletics will be found suitable also for playing at picnics. Only total scores are taken.

The following are the type of events used:

Short relay races of various kinds—forwards, backwards, on all-fours, including the performance of some stunt while running, etc. Several methods of running off these events are in use: (*a*) Follow relays, (*b*) shuttle relays, (*c*) stadium relays.

In *follow relays* after lines are drawn for the start and finish, say 50 yards apart, all teams line up in file formation, side by side, back of the starting line. At a given signal the first one of each team gets off. An official (one for each team) is stationed at the finish line who signals with his hand, as each one of his men crosses, for the next runner to start, until all have run.

In *shuttle relays,* half of each team line up behind the starting line and the other half behind the finish line. At the signal the first runner of each team starts for the other line, and touches the end runner of his team when he gets there. The one so touched is off like a shot on the return lap and this shuttling back and forth is kept up until all the members of each team have done a single lap.

In the *stadium relay,* two posts, persons, or other objects constitute fixed points around which each runner must run. These posts are placed in parallel, so that there may be no interference between one team and another. The line should be located in the open between the posts so that start and finish may be done on a straightaway.

Various broad jumps can be used to advantage in mass athletics: Forward, backward, hop, step and jump, running jump, etc. Organize two opposing teams and have them execute the jumps shuttle style. A of team 1 jumps. Where he "heels," A of team 2 "toes" and jumps in the opposite direction (toward the starting line). B of team 1 then toes the heels of A of team 1 and so on in turn until all have jumped in turn. The distance behind or in front between the last jumper and the starting line determines the winning team.

Throwing events are also better carried out shuttle style. The best of these events are the shot put, stuffed

ball throw and hurling a stone. Allow a jump from the mark in the act of throwing, so that no one can be disqualified.

The height events (standing and running high jumps, vaults and kicks) cannot be done shuttle style and for that reason are not as adaptable for mass events as those given above. To shorten the time required for these events separate apparatus may be used for each team and only one trial allowed at each height (whoever misses one height may try the next height, but three misses in succession put him out for good).

Zone Type of Athletic Mass Meets

This type of meet has one great advantage: It requires little space but it does not yield as close a line on the ability of the contestants. Three zones or areas are laid out on the ground. An athlete who finishes in the nearest or first zone gets one point, in the second two points, and in the third three points. In the dashes, a judge is stationed opposite each zone to observe the position of other runners when the winner crosses the line. If enough jump stands are not available in the height events chalk on the clothing of two men the height of the three zones, and have them hold the bar at the required height in their open palms. The team with the most jumpers who clear the highest mark is the winner. The following events are recommended:

Events	Zone 1	Zone 2	Zone 3
50 yard run	Scratch	2 yards from finish	5 yards from finish
100 yards run	Scratch	3 yards from finish	8 yards from finish
400 yards run	Scratch	10 yards from finish	30 yards from finish
Mile run	Scratch	25 yards from finish	50 yards from finish
Standing broad jump	8 feet	7 feet	6 feet
Running broad jump	15 feet 10 inches	14 feet 6 inches	13 feet
12-pound shot	35 feet	30 feet	25 feet
3 broad jumps	25 feet	22 feet	18 feet
Standing high jump	3 feet 6 inches	4 feet 3 inches	4 feet 6 inches.

A Few Important Details in Regard to Conducting Any Kind of Athletic Meet

Decide definitely on the type of meet and who will be allowed to compete.

Obtain entries but do not require entry fees.

Do not solicit or give merchandize prizes or prizes of money value. The most sensible forms of recognition for athletic prowess is the posting of photos of the winners in the club rooms and prominent mention in a good write up of the meet for the local papers.

Advertise the meet by posters and news items.

Keep the admission fee low and sell tickets in advance. Be sure that free tickets are sent to the press.

Get competent officials who have had experience. It is wise to have some rule books handy for ready reference by any of the contestants.

Arrange everything comfortable for athletes and spectators. If an enclosed space is not available, stretch ropes and have a good force of marshals to prevent interference by the spectators with the work of the athletes.

Choose reliable committee men to look after details, such as yarn for the finish, timers' watches, starter's pistol and cartridges, marking the lanes, numbers and pins, megaphone, badges, all apparatus, preparing the jump pits, making the runways every three feet, the arcs for weight events, getting rule book, rake, cross-bar elevator and press table.

Begin on time. Do not wait for tardy athletes. Have the runs and the field events going on at the same time.

Additional information on these subjects will be found in the following books:

"Track and Field Athletics," by Wegener.
"Track Athletics Up to Date," by Clark.

"Athletics in Theory and Practice," by Hjertberg.
"Training," by Murphy.

Spalding's Athletic Library rule books (send for a list).

Women's Athletics

Girls below 12 years may compete in all sports and contests that boys do, but after that a difference should be made. In this connection, the resolutions of the national committee in charge of women's athletics should be carefully considered: Minimize individual performance. Emphasize team and mass play. Do not exploit or commercialize their contests. Admit only by invitation, do not charge. Publicity should emphasize the sport, not the players. A medical examination is necessary and sufficient preliminary training to forestall injury. It is undesirable to take teams out of the home town. There should be little outside competition. Women's and girls' athletics should not be promoted by men but only by competent women teachers, managers and officials. There is decided objection to developing women athletic stars to show their prowess in public.

Consult "Women's Guide to Track and Field Athletics," The American Sports Publishing Company, 45 Rose St., New York City.

Swimming and Swimming Tanks

Until swimming and life saving become required subjects in public schools, it will continue to be appropriate for clubs and churches to assume the responsibility of teaching the young to swim.

Every community should have a community swimming beach or a swimming tank with a paid instructor. If a community cannot be persuaded to make such provision, a local church should attempt to do it, for few things are

more appreciated by the young or prove as effective in getting their good will.

Where there are no lakes, ponds or streams within a short distance adapted to swimming use, a concrete tank and bath houses can be built in a central location. Details of construction and care of such a swimming pool can be obtained from:

Physical Department, Y. M. C. A., 347 Madison Ave., New York City.

Community Service, 1 Madison Ave., New York City.

Narragansett Machine Co., Providence, R. I.

A. G. Spalding and Bros., 124 Nassau St., New York City.

Fred Medart, St. Louis, Mo.

The primary use of a swimming place is to teach the public how to swim. A campaign to enroll those who do not know how should be put on. Get a competent instructor. Organize classes for groups of different age and sex. Another branch of swimming to teach is life saving. Free literature in regard to methods may be obtained of the American Red Cross Association, Washington, D. C. It is often possible to secure a member of their life saving corps at little expense to conduct a local campaign. A swimming test similar to a general athletic test leads to the discovery of those who can and who cannot swim.

Swimming Tests:

For several years the Y. M. C. A.'s have conducted such tests and their list of events is suitable for use by any organization:

Beginners' Test: Swim at least 50 feet, any stroke.

Swimmers' Test: Swim 50 yards, any stroke; dive properly from a standing position; swim 50 feet on the back.

Leaders' Test: Teach one person to swim 50 feet; swim 200 yards yourself; dive from the swimming position and bring up an object from the bottom (opening the eyes); swim 50 yards on the back.

Life Savers' Test: Dive into water 7 feet deep and bring up from the bottom a ten-pound loose bag of sand; swim 200 yards (100, use any stroke, and 100, use legs only); demonstrate on land five methods of releasing grips and two methods in the water. Rescue and tow person of own weight 20 yards, using two different strokes, ten yards each.

Swimming Teachers' Test: Pass the life saving test; in addition, teach ten persons to swim 50 feet; demonstrate the correct style of swimming the following strokes (40 feet each)—on back with hands only, underarm side, overarm side, trudgeon, crawl, breast, back double overarm with spread kick, back crawl; execute in proper form these dives—swan, back, front jack-knife, back jack-knife.

Life Saving Instructors' Test: Pass the swimming teachers' test; teach ten persons to pass the life saving test; execute five methods of releasing grip in water; tow a person using all of these strokes (50 feet each), breast, back in combination with the spread kick and double arm grasp, on back in combination with the spread kick and double head hold, one hand grip on hair or collar in combination with any kick, one arm round neck and armpit in combination with the scissors kick.

Swimming Meets

Swimming contests should be held often as they are always attractive. The contestants may be sorted out as in general athletics, but differently in some respects; for instance, diving can be done in as good form by young

as adult divers, and very many can do as well in the plunge and short dashes.

Here is a standard program for a meet: Relay race, four swimmers to a team, each swimming two lengths of the pool; fancy diving, each diver required to do the front dive, back, front jack and back jack, and from one to four other dives; short dashes (one or two lengths, 40 or 60 feet); breast stroke, one or two lengths; 220-yard race; plunge for distance; short back stroke; 100-yard race; and a team game (water polo, basketball or baseball).

The distances of the races can be varied to suit the size of the pool and the caliber of the swimmers. Races for boys and girls should not exceed 20 yards. They should not play such strenuous games as water polo or water basketball. Water baseball is more suitable.

Where boating and canoeing are possible some of the following features may be added: Singles and doubles, canoe upset race, backward rowing or paddling, turn about race, canoe tilting, tub racing, burling, barrel race, wobble pole or plank, clown stunts.

Books that will be found helpful in conducting swimming are the "Official Swimming Guide" (either Spalding's or Wilson's) and "At Home in the Water," by Corsan.

Hiking and Overnight Camps

Persons who may have no taste for competition are usually fond of walking, and often may be interested in group hiking. The following hints will be found useful:

Luggage. Medium weight high top laced shoes, extra shirt, camp lamp, drinking cup, candle, first aid supplies, griddle, spoon, plate, matches, camera. All should be rolled up in a blanket and poncho.

Food. For a one night camp, figure on the following

basis: For 3 meals for 6 boys; 2 pounds bacon, one pound butter, eighteen eggs, quarter pound cocoa, 1 pound sugar, 2 cans salmon, 12 potatoes, 1 can condensed milk, small box self-raising flour.

Road Tactics. Set an easy pace. Keep feet warm and dry, but head cool (by leaves in hat). Avoid long hikes. Drink little water. Walk round or step over obstacles rather than on them. Carry a road map and consult it frequently (obtain from the Superintendent of Documents, Washington D. C.). Occasionally bathe feet in cool water. Attend to ingrown toe nails and corns. Dust boric acid or foot-ease powder in socks. Carry a note book and jot down plants, trees, etc, as seen.

Camp site notes: Assign duties for pitching camp. Select site on dry gentle slope near wood, water, and lean-to material. To make a lean-to, swing cross-bar between limb crotches of two trees. At intervals of one foot, lean poles against this and then attach cross-poles on them. Cover these with tips of small trees, hooking them into the lattice work thus made. For a bed put down a layer of balsam or hemlock butts toward the open end. Into these insert some thatch at slight angle (butts toward the head). Spread rubber blanket or poncho over all. Make camp fire in front of lean-to. In windy weather make fire in a hole in the ground. Always extinguish fire before breaking camp.

A sample day's menu:

Breakfast: Griddle cakes, fried bacon, potatoes, bread, fruit.

Dinner; Creamed salmon on toast, baked potatoes, bread, fruit.

Supper: Fried eggs or chipped beef, bread, cocoa, cheese.

For safety, boil all drinking water. A ground filter

may be made by digging a hole 3 or 4 feet from the edge of a pond and, after it fills with water, scoop out three times. Then, it will be fit to drink. Refuse of the camp should be burned. For latrines, dig pits and, upon leaving, re-fill with earth.

Long hikes. Be unusually particular about shoes, socks, and manner of walking. For men the army shoe is good. Shoes should have wide low heels that fit snugly only about the heels and insteps, and give the toes plenty of play. The box should not be so low as to press on the toes. The toe-cap must not be low and stiff.

Wear woolen socks that are roomy. They, too, must allow free play for the toes. Do not wear darned socks or ones with holes. Bathe the feet for several days before a hike, in cold salt water (alum added is also good). Even seasoned hikers will find it best to use this foot soak the night before a hike and in the morning rub talcum powder on the feet and sprinkle it in the socks.

When resting at noon bathe the feet and sift all grit out of the socks. If blisters appear, open and cover them with adhesive plaster.

At the end of a day's hike, clean the inside of shoes with a damp cloth and dry slowly and apply a little oil. Too much oil will clog the ventilating pores.

Avoid macadam roads. Take the back roads. Get a government topographical map.

Cultivate the style of "body walking," a combination movement of the entire body, a rolling, rhythmic, elastic step unlike the city-bred stiff, choppy, heel-action style.

Hints on Camping

For a camp that is to extend over several weeks, choose a permanent location from two to four miles from "civilization" and near a food supply. If a camp be too

close to town, there is little real camping spirit. It should be located on a high, dry, gentle slope in an open space surrounded by trees, on a sandy sub-soil, but not a sandy surface, having good swimming and boating facilities and good drinking water. Have the drinking water analyzed. There should be a field close by suitable for all kinds of ball games and other sports.

Locate the tents in the sun to avoid dampness. Do not pitch them near the kitchen and eating place on account of the noise.

The best tents are 12 by 14 feet, made of 8-ounce mildew proof duck, with a 10-ounce duck fly. Use manilla guy ropes. Build raised wooden floors and dig a trench around each. Drive guy stakes at 45-degree angle.

Pavilion, dining room, and kitchen must be near the water supply, which should be piped, if necessary.

Locate latrines at a distance on the side opposite the drainage and take the direction of the prevailing wind into consideration. Make them fly proof. Apply chloride of lime daily and remove and bury contents weekly.

Personal Equipment Necessary.—Wool sweater coat, 2 suits of gray underwear, 2 pairs of stockings, a jersey, outing flannel pajamas, handkerchiefs, 2 pairs of blankets, a poncho, Turkish towels, leggings, running pants, tooth brush, soap in a stout box, comb, brush, pens, safety pins (large), note book, twine, paper, pencils, stamps, envelopes, needles, thread, matches in tight box, drinking cup, knife, whistle, fish line and hooks, Bible, money. Each one should put his name on everything that belongs to him. A steamer trunk or strong box with shelves and drawers make an excellent "bureau."

Leadership and Management.—A director who has tact and authority; a senior council composed of the director

and senior leaders; departments each with a senior leader as follows:

Food: In charge of menu, supplies, dish washing, and dining room.

Sanitation: In charge of water, wastes, and latrines.

Entertainment: In charge of games, sports, and social features.

Education: In charge of first aid course, life saving, manual training, music, and library.

Safety: In charge of fire protection, camp fires, life saving, and weather signals.

Assign a senior tent leader to each tent to direct all activities, keep discipline and set a good example.

Schedule of Activities.—A successful camp should not be a time waster but an outdoor school with regular studies, duties and hours of play. Put each one through a medical examination, physical training, first aid instruction, construction work. The main object is to learn to enjoy outdoor life (fish, sail, row, swim, sleep out, prepare food, roam woods, and rough it generally.

A sample daily schedule:

7 a. m.	Rising bugle; turn out in pajamas for setting-up drill (no exceptions) followed by flag raising and a 5-minute dip.
7:30 a. m.	Breakfast followed by Bible reading.
8:15 a. m.	Beds aired, camp cleaned, kitchen work.
9:30 a. m.	Educational features.
11 a. m.	Swimming class 20 minutes.
11:30 a. m.	Make up tents.
12 m.	Free time.
12:30 p. m.	Dinner followed by delivery of mail.
1:15 p. m.	Quiet hour (rest, reading, nap).

2 p. m.	Sports, contests, and hikes.
5:45 p. m.	Flag lowering.
6 p. m.	Supper followed by announcements of the inspector and then religious instruction.
7:15 p. m.	Campus games.
8:45 p. m.	Evening devotions in tents (religious songs).
9 p. m.	In bed.

General Suggestions.—Have a camp motto, such as, "Keep smiling." Designate the best kept tent daily, by a flag. Tent names and yells. Tents take turns in doing general work (not over 3 hours), clean up, kitchen duty, foraging for wood, etc. Penalize owner a small sum when lost articles are returned. Have boat on patrol during swim period. Substitute a spirit of general good comradeship for "rough house." Have it understood that all hands respond to the call of a whistle. Allow no firearms, explosives, tobacco, or bad language. No swimming to be done at other than scheduled periods. The best mode of discipline is a quiet talk with the offender and the imposition of some useful duty, or get the offender to suggest his own punishment. Appoint a camp banker and get campers to deposit money, tickets, etc., with him. Have a council of leaders meet daily. Be strong on sanitation. Allow no pollution of camp ground, burn all rubbish, dig cesspool, provide barrels or boxes for rubbish. Boil or filter drinking water.

Do not conduct a camp store. Discourage the spending of money. Advise parents not to send food or visit the camps. Do not make the camp a summer school. Limit it to outdoor life.

BOOKS ON CAMPING

Scout Manuals.
"Book of Camping and Woodcraft," by Kephart. Macmillan.
"Summer Camps for Boys," Association Press.
"Camping for Boys," by Gibson. Association Press.

Scouting

Scouting is now the leading educational and recreational feature in church work for the young. No one should attempt this work without a careful study of Scout Manuals. All there is space to give here is the fundamentals—just enough to encourage those who have not attempted to undertake it.

The scout movement is difficult to classify because it includes so many features. The purpose of the organization, according to its founder, is to counteract the growing tendency to soft living. To accomplish this purpose, he devised a course of training in self reliance, patriotism, discipline, observation, courage, honor, self control, friendliness, helpfulness, and reverence—"not merely for the sake of skill, but the use of self mastery for the good of others."

History.—Started in England in 1907 by General Sir Baden-Powell; it crossed to America in 1910. Its early success here soon led to a rival organization, emphasizing military instead of peace features. This organization has been absorbed since by the first so that there is now only one governing body.

Organization.—(a) A national council, composed of 100 prominent men, assigned to various committees. Their work is volunteer service, and their authority is final.

(b) Paid national executives who are responsible to the national council: national commissioners, secretaries, editors.

(c) A local council in each community. Its important local committees are: the Court of Honor that act as judges at tests and the troop committee of three who are responsible with the scout master for the success of the local work.

(d) The local organization consists of troops and patrols. A troop which consists of from one to four patrols is officered as follows: scout master, senior scout leader, secretary, treasurer, librarian, bugler, and color guard. A patrol consists of eight scouts with a patrol leader, assistant and scribe.

Standard classes and requirements.—Given below under "teaching points."

Plan of Action.—Methods: The work of scouting is done in meetings, on hikes, and in camps. In winter, meetings are held weekly indoors from 7:30 to 9 p. m., and the hikes occur on Saturdays and holidays.

Scoutmaster's Place and Duties.—The scoutmaster is the pivot on which the whole organization swings. Its success or failure depends upon him. His responsibilities and rewards are both great. He looks after the executive work of the local organization, conduct and morale of the troops, planning the troop meetings and outdoor activities, enlisting instructors, advisers, examiners, seeking opportunities for scout service, delegating authority to patrol leaders and assistants, and supervising their work.

A scout master should be at least twenty-one years old, subscribe to the scout law and oath, and be a man of proven moral character, with a genuine interest in boys and a love of outdoor life. He should be manly and zealous, sympathetic, tactful, and impartial. He need not be an expert himself in everything, but he should strive to become passably proficient in as many

departments of the scout movement as possible. He must be principally a leader, a planner, and a hard worker. It is highly desirable that he should be a Sunday School teacher and affiliate his troop with a church. Scouting can be made the determining factor with boys in inducing them to join the church, because its combination of physical, social, and religious features appeals to them strongly.

Scout Oath.—The scout oath, taken at the initiation, is: "On my honor I will do my best to do my duty to God and my country and to obey the scout law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight."

Scout Law.—The law is: "A scout is trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent." The amplification of this law amounts to a complete moral code. The distinctively religious ideals which are lacking, can easily be grafted into the scout law. There is no better way to do this than the adoption of the Christian Citizenship Program of the Y. M. C. A.'s, outlined in a previous chapter.

Principles to Observe in Selecting Scout Activities.—Scout masters may exercise great freedom in selecting programs since no definite ones are prescribed for them. The scout masters' manual and the scout paper *(Scouting)* suggest many programs that may be modified freely to suit a particular case.

The interests of the boys are made primary and not those of the scout master in determining the line of activities. Experiment with a wide range of activities so as to discover what these interests are in the case of the different ones. A study of boy psychology is helpful in this connection (consult MacDougall's list of

fundamental boy instincts given in another chapter). Experience has shown that the following activities are likely to appeal most to any set of boys; Games, signalling, first aid, knot-tying, campcraft, woodcraft, elementary astronomy and ornithology, swimming, carpentry.

Scout Requirements and How to Teach Them.—The central aim of the scouting movement is to get boys to do, as well as to learn about, things. Therefore, grades are kept as in any other educational system. The boy becomes a "tenderfoot" upon joining and must pass some simple tests. The next grade is called "second class scouts," then "first class scouts," and after that there are many elective courses, called "Merit Badge Tests," with special honors for those who pass ten and twenty-one, respectively, of them.

Tenderfoot Requirements and Teaching Hints.—New members are to memorize the scout oath and law. Explain carefully what each law means. Do not use pious phrases nor moralize; boys want these explained by actions, not words.

Then get them to explain in their own way the meaning of the oath and law.

Teach them the history of our national flag and the customary forms of respect paid to it: Hats off when it is passing in review; other flags dipped on like occasion; raised at sunrise and lowered at sunset. Do not allow it to trail "in the dust." Only the church flag should ever float above it. On memorial day and in honor of dead soldiers and statesmen, fly it at half mast in the forenoon and at full mast in the afternoon. To half-mast a flag, first raise it to the top. Do the same in lowering it.

Get an expert, if possible, to teach knot-tying, and

take the course with them without bluff of superiority. The following knots are required: Square, sheet-bend, bowline, fisherman's, sheep-shank, halter, clove-hitch, timber-hitch, or two half hitches. Explain the names of the parts of a rope—"free end, standing part, bight (loop). To arouse interest in knot-tying, display a good assortment of well tied knots mounted on a board.

Second Class Scout Requirements and Teaching Hints.—Before he is allowed to try this test, a member must have been a tenderfoot at least one month.

First aid should be taught under the eye of a physician, and the Red Cross textbook used. The requirements are: How to treat fainting, shock, fractures, bruises, sprains, open wounds, burns and scalds. Demonstrate how to carry the injured; the use of bandages and tourniquet.

Signalling requirements: Knowing the international Morse alphabet or the semaphore code, preferably the first. The best plan of instruction is to discover and train the most apt among the boys and assign them to teach the others. Later, institute contests between patrols and individuals.

Tracking half a mile in 25 minutes in the open country. Use tracking irons. Go a mile in just 12 minutes. (Used to estimate time and distance). On hikes, the right method of handling knife and hatchet should be practiced.

Build a fire in the open with only two matches. This is best done in a sheltered place or in a hole in the ground. Have the pupil learn to govern himself by the direction of the wind, character and quantity of the material available, and the nature of the surroundings. The best conserves of heat are stones heated at the bottom of a hole in the ground.

Cook ¼ pound solid meat and 2 potatoes in the open,

using ordinary cooking dishes. Do not allow a candidate to select frankfurters for this test, because they are already partly cooked.

Demonstrate the points of the compass. Have boys make diagrams and mark the points. On hikes have them indicate directions.

First Class Scout Requirements and Teaching Hints.—Swim 50 yards. Get a competent instructor.

First aid tests are: For panic prevention, action in fire, ice, electric and gas accidents, runaways, mad dog, snake bite, dislocations, unconsciousness, poisoning, fainting, apoplexy, sunstroke, heat exhaustion, freezing, sunburn, ivy poison, bites, stings, nose bleed, earache, toothache, inflammation or grit in the eye, cramp or stomach ache, chills. Demonstrate artificial breathing.

Signalling, mile in 12 minutes; knife and hatchet handling, and outdoor cooking tests are no different for second class scouts.

Map reading: Scout must learn the use of the scale, estimate the grade, recognize summits, ridges, valley lines, heights, etc. Get a United States topographical map of the section (Department of Interior, Washington, D. C.).

Judge size, number, and distance of objects. Estimates must be correct to the extent of 20 per cent. Have frequent practice on hikes in these tests.

Nature study test: Collect, mount and draw specimens, label familiar trees, name three constellations, visit natural history museum and write-up some specimen.

Train another boy in the tenderfoot requirements.

Finally, a scout must present credentials from parents and neighbors to show that he has been a good scout. As these should be given by word of mouth, they require personal visits by the scoutmaster.

Merit Badges.—After his completion of the required courses given above, a scout may elect any of the following subjects, to which a number of tests are attached. (See "Scout manual"): Agriculture, angling, architecture, art, astronomy, athletics, aviation, bee-keeping, blacksmithing, bugling, business, camping, carpentering, chemistry, civics, conservation, cooking, craftsmanship, cycling, dairying, electricity, firemanship, first aid, forestry, gardening, handcraft, horsemanship, life saving, machinery, marksmanship, mining, music, ornithology, painting, pathfinding, personal health, photography, plumbing, poultry raising, printing, public health, scholarship, sculpture, seamanship, signalling, stalking, surveying, swimming, taxidermy. The good scoutmaster will get his graduate scouts to take as many of these as possible, stimulating them to work up to the rank of "Eagle" scouts, which is the highest honor.

A "life scout badge" is awarded to all first class scouts who have qualified for these five merit badges: first aid, athletics, life saving, public health, personal health.

A "Star" scout badge is awarded for earning ten merit badges. Five must be the life scout tests and the other five may be selected.

An "Eagle" scout is one who has qualified in twenty-one merit tests.

A local "Court of Honor," appointed by the local council, examines and passes upon all tests for merit badges and may invite experts in any subject to assist.

Honor medals are awarded by the National Council for acts of bravery as follows: Bronze medal for saving a life; silver medal for saving life at great risk; gold medal for saving life at extreme risk or for service of peculiar merit to the Scout movement.

General Suggestions to Scout Masters.—Encourage scouts to volunteer for tasks that will be of service to the community.

Introduce variety into the weekly meetings.

A "chain quiz" makes an interesting feature. Each one who successfully answers a question asks another of someone else; it must be one to which he is supposed to know the answer.

A practice period in asking intelligent questions is an excellent number for an evening's program.

Hold written quizzes, limiting the time in which to answer each question.

Devise ways to work off excessive energy.

Do not preach. Get the scouts to do that for each other by turning the talk to worthy topics.

Keep all promises that you make to the scouts.

Remember boy nature: "A little barbarian, some knighthood, sometimes a desire to do right, disgust for conventions, sophistications, and formality, some respectful tolerance, desire to attain distinction without much effort, and a desire to follow right leadership."—Richardson.

Set the right example. Like leader, like boy.

To get a necessary piece of hard work accomplished, find a way to unite with it something the boys delight to do.

Avoid assigning too large or too small tasks.

Select patrol leaders, train them, and impress them with their responsibility as leaders. As a general rule, select fifteen-year-olds to lead twelve-year-olds; but whatever the age of the natural leaders discovered, use them. In searching them out, look for these qualities: initiative, resourcefulness, self-control; a boy good as a team-mate.

A system of monthly rating of troop leaders stimulates efficiency.

A troop waiting list stimulates in outsiders a desire to join.

Prize giving is baneful. The best boy is soon discovered and the others drop out. Prizes discourage co-operation. The merit badge system is the best since it gives everyone a real chance to win.

Secure the co-operation and services of the parents.

Self-government is fundamental.

Do not permit meetings to run over one and one-half hours. Be prompt. Have every boy doing something all the time. Teach them to salute superior officers and to say "sir."

Orders given should be given through boy officers rather than directly.

Hold exhibitions of scout work; dinners where friends are invited; parents' nights; dramatics; debates; minstrel show; circus; athletic meets; swimming features; and life saving.

SCOUTING LITERATURE

"The Scout Manual" and "The Scout Leaders' Manual."
"The Scout Movement as Applied to the Church," by Richardson.
Boy Scout Magazine and *Scouting*.

Other Organizations for Boys and Girls.—Other desirable clubs for boys and girls besides the Scouts, are the Woodcraft League for boys and girls and the Campfire Girls.

Both of these set certain standards of accomplishment for advancement. They differ principally in their central idea or dominant motive. For example, the central aim of the Woodcraft League is to keep alive the virtues of the outdoor life and they base their work upon the

customs of the American Indian. The Campfire Girls also make a great deal of outdoor life, but their main emphasis is on the home and home virtues as symbolized through fire making and tending. Much is made by them, also, of ceremonies and symbolism.

The choice between these organizations will turn upon the kind of leadership available. Before reaching a final decision, consult the manuals published by these organizations and talk with the promoters of successful clubs. The addresses of their headquarters are:

The Boy Scouts, 200 Fifth Ave., New York City.
The Girl Scouts, 189 Lexington Ave., New York City.
The Woodcraft League, 13 W. 29th St., New York City.
The Campfire Girls, 31 E. 17th St., New York City.

Socials

Socials have always been, for most church groups, the standard form of recreation. Many of them are held where the room is limited, which restricts the number of things that can be done. There is always a demand for some new variant of the old standbys on the entertainment program for the evening.

As the number of churches with gymnasiums or large halls increases, a greater variety will be possible. The tendency will also be toward more active pastimes and away from the sitting down games.

Some elements essential to success in conducting socials are:

A cheery play master whose word is law. No other duty should be assigned to him for that occasion. The use of a whistle is the best way to get attention.

Start games as soon as the first arrivals appear.

Alternate quiet and active games (about ten minutes each). The most popular active games are full of hunt-

ing and running about. The most popular quiet games involve guessing and imitation.

Select games adapted to the number and ages of those present.

Do not discard old games if they are popular.

Things to avoid: Two things going on at the same time; separation of chums; stopping a good time to correct minor faults; complicated games, and games that require much preparation or are expensive; games that involve much writing, reading, reciting, and remembering names. Ward off events that are too slow; or that will embarrass any one; or that tend to encourage rudeness; or that tend to produce cliques. Avoid elaborate decorations. Do not give prizes but use favors that all may enjoy.

Forfeits are questionable.

Have some numbers in which all of the company participate at the same time, such as a march, a drill, or a song.

Group stunts are always interesting and admit of indefinite variation. Divide the company into squads. Allow five minutes for each group to get together and decide on their stunt; then call on them in turn. Some favorites are charades, pantomime, impersonations, mimicking, and singing. Avoid long drawn out stunts unless the entire evening is devoted to stunts and each group is assigned a specified time. If an individual member of a group has a star number, his act should be dovetailed into a group stunt, rather than made the "whole show." Where a stunt program is a novelty, it is well for the master of ceremonies to coach the group leaders in making their selections.

Children's parties require adult supervision, but the

suggestions of the children should be given every consideration and adopted if at all feasible.

Distribute the responsibility for planning and managing socials and not have one person or committee do it all. Be on the lookout for new talent and help develop it. Everyone can be trained, and usually will be found teachable, if asked to do things well within his compass in the beginning.

Take your pastor into your confidence and give him a part in every social.

Sample programs for social evenings:

A. A parade; active games or stunts; quiet game; active game; quiet game; charades in two groups; divide into four groups for group stunts; singing by all present.

B. A progressive conversational period; two or three mass games (tag), team relay races; a special number (reading or solo); eats; social mass games (buzz, progressive spelling, etc.); mass sing.

C. Greeting parade; quiet circle game (gossip); active circle game (pummel); team game (fluff or feather cork voyyel); relay race (can rubber); mass circle game (circle ball); individual stunts (balance, reaching, knacks); gymnastic drill or steps; eats; quiet group games.

D. (1) Introductory feature. Hand a slip of paper to each guest as he arrives, on which is a word that is duplicated on another slip. Those who get the same word are to pair off as partners.

Each one is to leave the room and on his return greet each one in the company in a different manner. When he has done this, he must relate some recent item of current events.

Each member of the company now seeks out his partner, who has drawn the same word as his own. All march in pairs, singing some rousing march song. At the close

all get together in the center of the room, wave their arms and join in a yell (e. g., "We're all happy, we're all here, we'll come again, never fear.")

(2) Group games. Form the company into four groups, according as the word on the individual slips is a noun, adjective, verb, or an adverb. Each group then does a turn (a drill, song, farce, stunt).

(3) Mass games.

(a) Keep a toy balloon bobbing with only hands or head.

(b) Spelling words backward match. Use words of not over five letters and limit each trial to ten seconds.

(c) Ring tag. Slip a ring on a string that reaches around the circle, each player grasping the string. Pass the ring from hand to hand. Whoever is "IT" stands in the center and tries to tag the hand that holds the ring. Whoever gets caught then takes his place.

(d) Bob-the-bob. "IT" in the center of the circle points to any player and says, "bob-the-bob." The player so addressed who does not immediately reply, "bob" must take his place. Anyone who can be induced to say "bob" in response to any other demand than bob-the-bob, must also take the place of the player in the center.

(4) Eats. Have the whistle blown every minute during refreshments as a signal that each one is to "change partners" and converse with someone else.

(5) A special number arranged in advance. It may be a reading, a solo, an instrumental number, magic, ventriloquism, etc.

(6) "A sing." Sing some of the best wholesome popular songs.

Here is a list of some of the best books:

"Mary Dawson Game Book."
"Book of Parties and Pastimes," by Dawson and Trilling.

"Book of Entertainments and Frolics," by Dawson
"Fun for Everyone," Community Service.
"Parlor Games," by Wright.
"What Shall We Do Now?" by Canfield.
"Social Games," by Elsom and Trilling.
"Bright Ideas for Entertaining," by Lunscott.
"Ice Breakers," by Geister.
"Social Activities for Men and Boys," by Chesley.
"How to Amuse an Evening Party," by Dick.
"Indoor Merrymaking," by Mendel.
"Socials to Save," by Wells.
"Eighty Pleasant Evenings," by Wells.
"Children's Parties," by Harbin.
"Good Times for Girls," by Moxcey.
"Indoor Games for Children," by Crosier.
"Phunology," by Harbin.

Public Speaking

Debates, literary societies, mock-councils, legislatures, congresses, conventions, trials, etc., are forms of cultural recreation that may well be fostered by churches.

Debates may be made worth while if vital problems are debated. Debating should be carried on in connection with club and class work. Impromptu debating may be arranged at adult social gatherings. Sometimes burlesque debating may be featured, but the participants must be picked men who are capable of real humor.

The details essential to the right conduct of a debate are:

Appoint a general committee of arrangements to select the chairman, the judges, the question, the debaters, and the date.

The chairman should be familiar with the details of debating. It is his duty to preside; to announce the subject; to call up the debaters in turn; to hold them to their subject; to warn them when their time is up; to instruct the judges; to receive the sealed decision of the judges; and to announce the results.

Three judges are usually chosen who station them-

selves in different parts of the room. Each writes his decision, seals it, and hands it to the chairman.

Two debaters are usually selected for each side of the question. An alternate is also chosen for each side in case one of the two regular debaters is prevented from appearing. In club debates it is sometimes a good practice for those present to form sides and give each speaker two minutes for debate.

The order of debate is standardized. Each speaker has a time limit. The debaters alternate, the affirmative leading. After all have spoken once, each side is allowed three minutes to rebut the arguments of its opponents, but no new arguments are allowed. Questions of the day make the best subjects for debate and material for preparation on them is most abundant. Debaters will find such magazines as *The Literary Digest, World's Work, Current Opinion,* and *The Independent* valuable in the work of preparation.

The following suggestions for a debater have been drawn up by Baird, the coach of the world's champion college debating team:

Believe sincerely in your cause.

Know your subject thoroughly, all the facts pro and con, so that you could, if called on, present the opponents' case as well or better than they can themselves.

Distinguish between assertion and evidence.

Points in Speaking:

Use simple sentences, short and full of horse sense.

Do not orate. Use homely illustrations and practical observations.

Do not enumerate all your arguments at the start.

Show how the problem affects the hearers concretely, especially as regards their finances and personal well being.

Appeal to the love of integrity in the hearers; all men revolt against graft and deceit.

Be fair to opponents. Do not garble their statements. Show a sympathetic attitude and an appreciation of their case, and explain the reason—your own case is so much stronger that there is no need to belittle their arguments.

People prefer to be optimistic. Emphasize the fact that your proposals will work out best in the long run.

In mock (imitation) trials, councils, etc., the routine of the real affairs must be closely mimicked. In mock trials there must be a judge, jury, prosecuting attorney, plaintiff, defendant, attorneys, witnesses, clerk of court, and police. The order of procedure is: The judge oversees the examination of citizens summoned until the jury box is filled. The clerk reads the docket (the order of cases to be tried). As each case is called the prosecutor produces the defendant, states the case, produces his witnesses, who tell their story and are then cross-examined by the defendant's attorney. The latter then conducts the defense, producing his witnesses, who tell their story and are then examined by the prosecutor. The defendant may or may not be put on the stand. The judge instructs the jury, who retire and after deliberating bring in a verdict, read by the chairman of the jury. The judge pronounces the sentence.

In mock city councils, the personnel consists of a mayor, a clerk, and a board of aldermen. The mayor appoints the aldermen to serve as heads of city departments: Police, fire, health, finance, education, law, parks and streets. In large cities there will also be child welfare, civil service, docks, correction, transit, public welfare, housing, standards, water supply, street cleaning. The mayor presides at the meetings, and a clerk keeps the minutes. The order of business is roll call, minutes,

reports on old business, commissions, etc., new business, adjournment. Each department has separate meetings on its own affairs, presents its reports, findings, and recommendations to the council through its chairman. These are then discussed and brought to a vote in the council.

In mock upper or lower houses of a State Legislature or of Congress use a simplified plan of organization. Name the presiding officer of the upper house, "president," of the lower house "the speaker." Appoint a clerk and a sergeant-at-arms. Members of the upper house in both the State Legislature and national Congress are called "senators," of the lower house "representatives" (in Congress they are also called "congressmen"). Each legislator is appointed by the presiding officer to serve on one or more committees. The number of committees need not be many, selections may be made from the following: For the senate—agriculture and forestry, appropriations, banking and currency, civil service, commerce, education and labor, finance, foreign relations, immigration, interstate commerce, judiciary, manufacturers, military affairs, mines, navy, military, pensions, post office, privilege and election rules.

The order of business is the same as in any deliberative body: Call to order, reading of the minutes, old business, new business, adjournment. Any legislator may at any session introduce in writing a bill that he desires shall become a law. After reading by the clerk, it is referred to the proper committee. When the committee reports it back to the general body, an hour and day is set for debate after which it is voted upon.

A "mock trial" may form part of the evening's program at a social, but care should be taken not to spin it out until it becomes tedious, as is usually the case. Mock

congresses and legislatures are not appropriate for a single social occasion, but rather for club and debating society use. They afford excellent training in government procedure with which every citizen should familiarize himself. If it is possible to get the help of a local lawyer or the legislator of the district, that will add greatly to the prestige of the affair.

AN APPROPRIATE LIST OF BOOKS

"Both Sides of One Hundred Public Questions."
"Debaters' Handbooks," by Wilson.
"Elements of Debating," by Lyons.
"Cushings' Manual," or "Robert's Rules of Order."
Any good book on civil government.

Entertainments

Amateur Plays and Entertainments

Dramatics have long been a feature in church recreation and the presentation not only of religious but of wholesome secular plays deserves to be encouraged. There is a pronounced educational and social value in much of the work connected with producing plays.

Producing a successful play is no light undertaking and it is well for inexperienced promoters to inform themselves carefully in regard to the necessary details.

A good organizing committee, a chief director and several assistant directors are also absolutely essential. The organization committee appoints all sub-committees, selects the play or program, picks the talent, and arranges for the rehearsals.

Various directors are needed: The chief director who must be a good executive; a stage director who arranges scene shifts and has charge of the helpers (light man, scene shifters, curtain raiser); a costume director who designs the costumes with the assistance of a committee

and has charge of the make-up; a musical director in charge of the orchestra and the musical numbers; a business director who rents the hall, attends to printing and publicity, sale of tickets, and has charge of the ushers. Special directors may be assigned to special songs or dances or turns.

Useful hints to observe:

Get the advice of outside local talent on construction, lighting, art features, etc.

Select the cast for ability and play no favorites.

Rehearse regularly but not too often. Rehearsals can be turned into social affairs after the serious business of the evening has been completed.

In making the costumes, use cheese-cloth for thin material, cambric for satins, cotton crepe for softer wear, and burlap for rough clothes. Use paper for decorations. Dye all material so as to get the best effect under artificial lighting. Chorus and drill costumes should be of the same material and alike.

Set the stage simply. Costumes appear best against forest green hangings made of cheap ratine or cotton challis.

Make-up material consists of rouge, face powder, lip and eyebrow sticks, cold cream and cotton. Throw aprons over the shoulders while making-up.

Hold the dress-rehearsal at an early hour on the day before the performance. Invite a small audience to the rehearsal as a stimulus to the actors.

Have each performer as he arrives on the night of the play report immediately to the monitor to be checked.

Provide aromatic spirits of ammonia, extra safety pins, sewing kit, and plenty of drinking water.

Call the actors in succeeding numbers up during the play as soon as the preceding act begins.

Choose reliable ushers, door keepers, check-room boys and ticket takers who will be on time.

Remember that the first object in producing amateur plays with children is not perfection of performance but character development in the children.

Further valuable information on dramatics may be had by writing the following:

The Drama League of America, 59 Van Buren St., Chicago.

The New York Drama League, 59 West 47th St., New York.

Community Service, Drama Department, 315 Fourth Ave., New York.

The drama department of any large university.

Some helpful books for amateurs are:

"Producing Amateur Plays," by Ferris.
"How to Produce Amateur Plays," by Clark.
"Sources of Information on Play and Recreation," by the Russell Sage Foundation, New York.

Minstrel Shows

Select a small promoting committee. Decide on the program, a nucleus of participants and the number to be in the chorus. Select the end men, soloists and interlocutor with extra care.

Next, call together all who would like to take part. Have the music on hand and run over the choruses. If there are too many applicants, have try-outs to select the best voices. Pick an impartial judge or committee to give this test.

Plan at least six rehearsals for the choruses. Do not let the end men practice their jokes before the other performers. Have them rehearse in private so that the

jokes will not leak out and become common property before the show.

Soloists after thorough practice of their numbers should then rehearse with the chorus so as to insure a smooth performance. On the evening of the show, the soloist sings the first stanza and the chorus of the song alone, then all join in repeating the chorus; the soloist sings the second stanza and all sing the chorus. For encores, repeat the chorus of the song.

Only the end men and interlocutor need to black-up and wear gay costumes. Dress or drape the members of the chorus alike, to make the best stage picture that the ingenuity of the committee can devise.

The interlocutor should introduce no "horse-play."

The end men should not do anything to attract attention away from the soloist during his act. All solos, sketches and specialties should be made an integral part of the program and not given as extra numbers.

Start with the second best song and close with the best. A snappy march or patriotic song makes a good opener. Sometimes the closing number is composed of all of the choruses given during the performance.

The interlocutor and end men can paste written "cues" on their palm-leaf fans. In cracking their jokes the end men should face the audience and not the interlocutor. Give jokes as much of a local turn as possible.

It is better to speak plain American than to attempt negro talk unless the end men are exceptionally good at it. At all events let all that is said be readily grasped.

A sample program: Opening chorus, end men one joke, end song, one joke and interlocutor, solo, end song, joke and interlocutor, solo, end song, joke and interlocutor, solo, and song, joke and interlocutor, specialty, closing chorus.

A helpful book:

"Whitmark Amateur Minstrel Guide," by F. D. Whitmark.

Pageantry

A pageant is the most effective and legitimate means of advertising a community and creating or fostering community spirit. The dramatic pageant (masque) is the most popular and impressive. Dramatic perfection is not the main objective but a spontaneous outlet for community pride through a spectacular presentation of its past history. It seldom proves a paying proposition financially but is usually worth more than it costs because of the access of local sentiment evoked by it and the amount of coöperation required to make it a success.

A pageant is a rather intricate affair and the services of an experienced director are almost necessary. A skeleton outline of organization details is here briefly given:

Indoor pageants are simpler to manage than outdoor ones, but do not take so well.

Select a chairman, secretary and treasurer from the group that has been called together to promote the pageant. The *chairman* selects the pageant officers, coördinates their work, and acts as harmonizer. He is czar but must not dictate except as a last resort. Make him the court of last appeal in case of controversy. Select a pageant committee of three or four persons. The duty of this committee is to select a pageant master, business manager, artist, costumer, music director, scene manager, electrician, ad manager, director of episodes.

The duties of the pageant master are very exacting and he should be a person of good executive ability. Success depends upon him. He should not be a local man. A professional specialist is usually hired for this work. The

drama department of any large university or one of the drama leagues will recommend competent men. It is part of his duties to edit the work of the director of episodes, manage the rehearsals, collect the material for the book and prepare it for the printer. In a small pageant, it may be to his advantage to attend to the duties of the artist, electrician or musical director if competent persons cannot be found to take these positions.

The *business manager* is the next most important officer. He leases the park or auditorium, arranges for the sale of the tickets, acts as a check upon extravagant expenditures and has charge of ticket sellers and takers. He must forecast the probable receipts from all sources and keep his record of expenses thus far incurred as nearly up to the minute as possible. A frequent check on accounts avoids difficulties in the final settlement. Charge accounts should be kept at the stores and bills should be paid afterward so that they can be verified. It is often possible to get an appropriation from the city council. The effectiveness of a pageant depends upon the amount spent. A pre-sale of reserved seats is questionable; the rule should be first come, first served.

The *pageant artist* decides upon the color scheme, lighting effects, colors of costumes, the grouping of colors, and the use of the colored lights. He must have the coöperation of a costumer, an electrician and a pageant master. A progression of color harmonies should be arranged, leading to a climax.

The *costumer* prescribes the costuming for the different episodes and the detailed construction of the artistic plans. He must familiarize himself with the kind of costumes worn during the period represented. It may be necessary to rent some of the costumes, but for the most part participants should furnish their own.

An *electrician* should be sought out who knows something of stage lighting, if the pageant is held indoors. He should attend the rehearsals to study and work out the best lighting effects. Spot lighting is best done with the other lights also on. If an experienced electrician cannot be obtained it is best to use a steady soft light throughout.

The *advertising manager* must sell the pageant to the public and get the audience. He keeps the papers supplied with "copy" concerning the forthcoming event. He "bills" the neighboring towns as well as his own. There should be some paid ads inserted in the local papers to reciprocate for all the free publicity given in the news items. In "write-ups," feature prominent persons, relics of interest, and use pictures of local features. Posters should be used. Advertise special rates and concessions for out-of-town visitors at hotels, clubs, etc. Provide car parking space for autos.

The *episode directors.* Each episode should have a director who selects the actors after try-outs and helps the pageant director to plan his one episode. He is responsible for attendance at rehearsals of his cast and for their attendance at the performance. He must write a description of his episode to be used as a first draft for the one in the author's book. He may need assistants if his cast is large. His actors consult with him in selecting their costumes and equipment. He acts as stage manager for his episode.

Selecting a Theme for a Pageant

A local historical theme is better than a general one, but a good writer must be secured to prepare the book. The pageant director should act as the editor. Do not descend to comedy in pageants, for they are serious and

dignified occasions. Do not overdo conversations. Depend more upon oratory, declamation, sustained acting and music to get effects.

In preparing the book, describe the episodes, give the words of songs, cast of characters, list of officers, committees, and statement of purpose. It should not contain ads but be sold to cover cost.

SOME DESIRABLE LITERATURE ON PAGEANTRY

"Technique of Pageantry," by Taft.
"Community Drama and Pageantry," by Bugle and Crawford.
"Pageants and Pageantry," by Bales and Orr.
"Patriotic Pageants and Plays," by Mackay.
"A Guide to Religious Pageantry," by Crum.

An Amateur Circus

An amateur circus promoted by local talent is almost always a success because so many well-known people take part. It furnishes an exceptionally good outlet for the "fun spirit" that is latent in everyone. Upon occasions of this kind it is often a revelation to see the hilarious spirit of fun shown by otherwise staid and serious people. It is a real satisfaction to arrange occasions where all sorts of people drop the burdens of life for a season and have a real good time.

The Organization. Call a meeting of all who are interested. Get this group to select an executive committee, treasurer, ad man, music director, and committees on side show, ushers, refreshments, clowns and costumes, barkers, ticket sellers and takers.

Select a date for the show about a month ahead.

Much depends upon advertising to obtain a good audience. Obtain or have printed striking posters or billboard displays. These may be obtained from the following firms:

H. C. Miner Litho. Co., 518 W. 26th St., New York City.

Independent Poster Co., 50th St. & 7th Ave., New York City.

Donaldson Litho. Co., Newport, Ky.

The Side Show. The side show should be held under separate cover and the doors of the main show should not be opened until the side show is over.

The committee will, of course, provide a good variety of side show freaks such as living skeleton, bearded lady, strong man, giant, midget, fat woman, tatooed man, dog-faced boy, Siamese twins, Albino girl, snake (stuffed) charmer, mind reader, wax figures (persons), three legged boy, wild man of Borneo, educated horse, one man band, etc.

The Main Show. To make the simplest kind of a circus ring, fill grain bags with paper and cover them with striped bunting.

In the main show it is customary for the ring-master to appear first and make a bombastic speech.

After the ring-master's speech the parade starts. All participants in both main and side shows appear in this number.

Do not permit the clowns to work while the more serious features are on.

Program features for the main show, in addition to the clown parts, may include the following:

(*a*) Fancy mass or group drills (free calisthenics, dumb bells, Indian clubs, wands, alcohol or incense torches, folk or gymnastic dancing).

(*b*) Group exercises on apparatus and acrobatics (horizontal bar, parallel bars, horse, buck, rings, trapeze, etc.).

(*c*) Specials (tumbling, pyramid building, jumping

and diving over obstacles, slack or tight wire walking, juggling, trained animals).

Clown Stunts. Special clown numbers alternate with the above events. Often the clowns while the actors are retiring, start immediately to burlesque what they have done, following this by a stunt of their own. Clowning is difficult and amateurs often overdo it. The acts should be carefully censored as well as rehearsed beforehand. There is an unlimited range of improvised antics open to the funny men depending solely upon their ingenuity.

LITERATURE ON THE AMATEUR CIRCUS

"How to Put on An Amateur Circus," by Hacker and Evans (Denison & Co.).
"Social Activities for Men and Boys," by Chesley.
"Army and Navy Handbook," 1918, Y. M. C. A.
"Suggestions for Community Centers."

Carnivals and the Carnival Spirit

Amateur carnivals are akin to the circus in spirit but differ sharply otherwise. Few things make such a popular appeal as the touches of wild gaiety in a local carnival. In view of the fact that the professional companies hired by some communities to conduct a carnival for them allow many degrading features a place on their programs, a recreation director must use extra care in conducting a carnival to guard against anything questionable.

The first step is to spread the impression that there will be queer costumes and grotesque actions in abundance. A spirit of expectancy for several days preceding the date must be created. Then, the crowd must be put in a rollicking humor from the start. People must be kept wondering and expectant by surprise after surprise in quick succession.

A carnival is an outbreak of festivity, and everything,

even the decorations of the buildings, must be grandiose.

Yet everything, no matter how gay, must be decent.

It is foolish to try to interest people in anything serious.

Stunts must be short and to the point.

It is far better to get people to participate in something simple than to get up something complicated for them to look at.

To keep up the carnival spirit everything must be kept in motion, even to the band.

All thrills are amplifications of childhood excitements. Sliding down the cellar door is the germ of all the big thrills of the amusement parks.

Avoid extravagant statements in advertising. That can be done by the circus, but at a carnival the expectation of the people must not be violated.

Remember that in amusements adults are but grown-up children. The average person is primitive in his tastes and pleasures. Suspense, thrill, satisfaction are the essentials. The most popular appeals are the primal ones related closely to children's play and imaginations. Be simple. Appeal to vanity, especially the desire to do or to be seen doing something creditably.

Street carnivals lay the emphasis upon the parade with its display, decorations, dress, action and noise. The chief features are the floats, fantastic costumes, horn blowing, bell ringing, popular singing, torches and colored lights. The parade should end at a spot where events of various kinds can take place (athletic and water sports, games, song contests). Emphasize action. This is no time or place for speeches.

Picnics and Excursions

Every one is so familiar with these that there is little need to give details for promoting them.

Perhaps the simplest affair to conduct is a boat excursion, since the principal task is to charter a boat and sell tickets. No program need be provided except a band or orchestra, since excursionists like to sit and visit on the way and explore and hike after reaching their outward bound stopping place. On the return trip, when children are tired of just romping and have become restless, it is well to have some simple directed games and stunts and especially group singing.

In arranging a church picnic to a nearby grove or water resort, great care should be taken to provide a good supply of drinking water and a level place to play games. Boating and bathing facilities make added attractions.

A transportation committee must be selected to secure conveyances enough to go round, a food committee to provide and serve the picnic meal, and a program committee. The program should not be full of long speeches. A short talk or two just after luncheon is all right, followed by games and play for all age groups: Croquet, quoits, bowling, archery, feathercork and sponge ball games for the older people; volley ball, soft baseball, post baseball, hand-bat baseball, tennis, sponge and feathercork games for mixed groups of young people; and relay races, jumping, circle games, group and mass games, kick baseball for children.

Do not give prizes of any value.

In rural places contests in hitching, husking, chopping, etc., and in industrial centers contests related to the particular local industry will be of interest.

Handwork Recreation

We shall not attempt to give details in regard to the arts and crafts. This type of recreation is so special that it is hard to know what to recommend to the average

church. If facilities can be provided for manual training, much can be done with boys; sewing and fancy work are always possible for girls. In the case of such activities as drawing, modeling, poster work, gardening, construction, etc., much will depend on the degree of interest shown in advance and the quality of the instruction that can be procured.

Winnetka, Ill., sets an excellent example in furnishing free a meeting place for any worthy club or group, leaving it to them to provide leadership and equipment. The church could encourage such groups in the same way, give them publicity, help them to enroll pupils, and permit exhibitions of work done.

If a local church introduces any art and craft features of its own, it will be necessary to provide instruction and charge a fee. This makes it really an educational matter rather than recreational in character. The self-organizing and governing group plan, mentioned above, would seem to be preferable. This does not mean that the church should wash its hands of the whole matter.

The following list of books will be found helpful:

"The Arts and Crafts for Beginners," by Sanford.
"The Handcraft Book."
"Clay Work," by Lester.
Crocheting books, by Flora Klickermann.
"How to Draw," by Lutz.
"Art in Dress," by Bolmer and McNutt.
"Art Metalwork," by Payne.
"Construction and Flying of Kites," by Miller.
"Leather Work," by Mickel.
"Hand Loom Weaving," by Todd.
"A Sewing Course for Teachers," by Woolman.
"Wood Carving," by Simmonds.
"Carpentry and Wood Work," by Foster.

CHAPTER IX

Community Recreation Management

More attention is given than formerly to recreation in a community because people have more leisure now and many of them, it is plain, do not know how to make the best use of it. Once the great majority of workers had a ten or twelve hour business day. Now the eight-hour day and the Saturday afternoon holiday have become the general rule for both men and women workers in all branches of industry.

This added leisure time gained by the workers is largely responsible for the increase of commercialized amusements. Most of those who used to spend a great deal of time in the corner saloon, are now present at the movies, dance halls, pool rooms, race tracks, ball parks, city parks, and other public resorts.

For the most part these liberated workmen are satisfied to be fans, "bleacher athletes," "rooters" and onlookers, rather than active participants themselves in real recreation. The community that makes provision for active participation in wholesale recreation by its citizens is, to say the least, a wise community. If the community as a whole is not farsighted enough to do it, the local church or welfare organization that will take the work up, will find few better opportunities for service.

Industrial Recreation

College athletics provide adequately for the student class and they have had a long and successful history.

Physical training in the public schools is rapidly spreading and in conjunction with the playground movement, social and community center work, meets the recreational needs of the children and dependent young people. Until very recently, however, the earners—especially the young earners—have had to depend for their recreation upon private and semi-public clubs and commercialized amusements.

For more than a score of years, the "Y" had sought to spread its influence through its "extension department" into one after another unoccupied field. Among the richest recreative possibilities that it has unearthed are the openings in industrial plants. After years of experimental work in many industries, many industrial plants, large and small, are provided with excellent equipment and expert management for the promotion of recreation and welfare among the employees. The present tendency in industry is to concentrate in large plants. Plants having over 1000 hands now employ almost thirty per cent of all workers.

In large industrial centers, therefore, the best kind of community recreation can be carried on through the industries rather than through a center or centralized club.

If wisely managed this recreation work will make a hit with the employees. To insure success, the old mistakes in athletic competition of other organizations must not be repeated. All those concerned in promoting industrial recreation must ground themselves well in the right principles of management. For this branch of endeavor, they may be briefly stated:

An employed recreational manager in all large and medium sized plants is necessary.

The directing committee and all working committees

should be composed of an equal number from the management and the employees.

Strict amateur principles must govern. Allow no plant to employ men for their athletic ability and give them easy jobs or higher pay than others. This is semi-professionalism and raises havoc with morale.

Athletic stars must not be allowed for the purpose of athletic representation to transfer from one to another branch of the industry.

No athlete should be allowed to represent a firm until he has been a bona-fide employee for a year.

Employees must not be allowed to play on company time.

There should be a registration system for inter-plant leagues.

If no admission is charged for games, professionalism will die a natural death.

There should be representative teams to keep alive athletic interest.

No prizes or presents should be given to players at any time. The emphasis must always be on "fun for the player," and not on "representing the firm."

Violations by either firms or individuals should be penalized by exclusion for a year or more.

An athletic judge or adjustor with limitless powers is necessary to enforce decisions in leagues.

Recreation should be planned for all the employees including their families, and not merely for athletes.

Social Center Work

This term designates various forms of recreation, education, culture, and practice in civic duties carried on in school buildings for the public, when school is not in

session. The school building thus becomes the social center of the community—a most desirable thing.

This community betterment work should be started under the auspices of some voluntary organization that has a good local standing. One of its first duties should be to consult the state law permitting such use of school buildings.

The work of local organization and promotion will need the backing of a campaign of publicity to educate and convert the people to the desirability of such a movement. In this connection the following literature will be useful:

"Social Aspects of Education," by King.
"The Social Center," by Ward.
"Educational Extension," by Perry.

The best thing to do next is to give some practical demonstrations for a few nights. Import some workers to give object lessons from other cities where the movement is established, or communicate with the Russell Sage Foundation, 30 East 22nd St., New York. Select local volunteers and train them in their duties. Arrange a room for reading and quiet games (table games) at a good distance from the scene of the noisy, active sports. Use the assembly hall for alternate mass games and folk dances. Use the gym or a big basement room for basketball, indoor baseball, volley ball, etc. Publish full details in the local papers so that everyone will be kept informed.

The scope of the program of activities will depend upon the funds and workers available. Where little money is available, there must be a constant effort to get volunteer help and talent. Different sports must be scheduled for different nights if there are not enough workers to go round. The work then must necessarily be on a small scale—a sort of neighborhood affair.

Where considerable funds can be secured, a city-wide

movement that takes in all the schools may be possible, in which case trained workers will be employed to conduct athletics, folk dancing, and other technical subjects. Try to get volunteers to serve as managers of club work. If paid instruction is needed in handwork, literary, and cultural groups, have the members of the group pay the instructor. Control should reside in a governing board of prominent local people (volunteers). An executive officer must be employed who is responsible to the board and who oversees other employees and the volunteers. A staff for each school will consist of a center director, a physical director, a club leader, a librarian, and a pianist. There should be committees on lectures, motion pictures, forum, clubs, and use of rooms.

Social center work is limited to indoor activities, a working list of which is here given:

A meeting place for clubs and societies, such as The Scouts, Women's Club, Civic Club, Improvement Association, Teachers' Association, Art Society, Historical Society, Choral Society, Orchestra, Minstrel Association, Current Events Club, Athletic Clubs, Debating Society, Dramatic Society, Glee Club, Science Club, etc. Provide rooms for art, industrial work, and health exhibits and for holding bazaars.

For literary culture, furnish lectures, reading room, library, and make provisions for debates, story telling, mock trials and congresses. Choose entertainments that will exploit home talent: dramatics, minstrels, pageants, pantomimes, amateur nights, movies, circus. Provide table games, such as chess, checkers, dominoes, parchesa, crocinole, ping pong, and shuffle board.

Reserve the gymnasium or large hall for athletics and games, such as basketball, soft baseball, post baseball, soft soccer, sponge ball games, hand ball, squash, indoor (rub-

ber) quoits, target shooting, archery, folk dancing, feathercork, etc.

Provide industrial classes in manual training, cooking, sewing, and any of the arts and crafts for which there is a demand.

In the line of community service, provide any of the following: Information bureau, vocational guidance, medical clinics, promote block parties, lawn parties, auto trips, community sings, band concerts, holiday celebrations, community picnics, campfires, hikes, excursions, swimming campaigns, good health campaigns, twilight athletic league, camping, sleigh rides, coasting, skiing and skating parties.

Practical suggestions for conducting activities in social centers:

Club Work.—Organize as many clubs as possible, laying responsibility for attendance, behavior, etc., upon the officers. The director of the center should help each group in the work of organization and act thereafter as advisor. There should be regular meetings and membership fees. All such clubs should be affiliated with the center and be under its supervision. Allow each club a delegate on the center council. Attendance records should be kept carefully and if they fall below a given standard, discontinue the activity. A monthly union meeting of all clubs is advisable.

Rooms.—Have a room for each of the following features and an attendant always present to welcome people and see that they get into the activities: A library and reading room; an active game room for mass and group games; a gymnasium, tank, and locker room; a room for table games.

Attendance.—As one test of popularity, it is desirable that some record of attendance be kept, but it is not eas-

ily done. Actual count should be made at stated times. Do not estimate attendance. The record should be kept under three heads: visitors, spectators, and members present at club meetings and classes.

Miscellaneous Practical Hints:

Engage the school principal to be present and have general oversight.

Do not allow children at evening activities.

Hold each teacher, or club officer, responsible for turning off the lights.

Get up a center song and yell.

Bands, orchestras, etc., should not be asked to perform oftener than once a month.

Employees should be over sixteen years old.

Form a center council composed of a representative from each regular activity. Appoint a social center reporter.

A janitor should sweep each room used, scrub the kindergarten room once a week and the assembly room once in two weeks.

Dust the furniture once a day. Keep fires going.

All attendants and helpers should keep attendance cards on their persons and embrace every casual opportunity to get people enrolled for particular group affairs.

All workers should make it a practice to greet people cordially and take a personal interest in them. The enthusiasm and personality of each worker is the biggest factor in a successful work.

Invite leading business and professional men to give addresses.

Promote tournaments. Get those who know the game to teach others.

Organize teams in bowling, chess and checkers, and the various kind of ball games.

The pool room attendant greets all who enter, explains how to register for games, keeps tables and equipment in good condition, gets up tournaments and posts scores. Deny admission to boys in short trousers or those below sixteen, even as spectators. Watch for profanity and gambling. Have players register and take their turn.

LITERATURE ON SOCIAL CENTER WORK

"Social Center Activities," by Perry.
"Community Center Activities," by Perry.
"Practical Aids in Conducting a Center," by Berg.
"Rural and Small Community Recreation," by Community Service.
"High and Grade School Buildings," by Bruce Publishing Co., Milwaukee, Wis.
U. S. Bureau of Education bulletins Nos. 5 and 12, on "American Schoolhouses and Rural Schoolhouses and Grounds."
"Community Recreation," by Community Service.

Community Center work done by a church in its own building may be on a scale similar to that done in the School Social Center just described as far as space permits. In every parish hourse or community building such as churches are now erecting plans should be made to provide space enough for Community Center work. Plans for building community houses or remodeling present quarters for that purpose may be obtained from the larger denominations.

Community Athletic Federation

In larger cities where athletic sports are conducted extensively among churches, clubs, and schools, it is necessary to have some community governing body with power to unify the standards and practices of the various institutions and act as a clearing house on athletic affairs. The best body of this type is the Amateur Athletic Federation.

To organize such a federation, any church or club, interested in amateur sports, may send out a call for a meeting to all the reliable athletic bodies in its territory, at which each shall be represented by one or more duly authorized delegates.

The constitution should cover briefly these points: The name, object, membership, government, meetings, affiliations, and amendments.

In stating the object, particular emphasis should be placed upon living up strictly to amateur standards, and the building of character through athletics rather than the promotion of public match games.

One of the distinctive advantages of a federation of this kind is that each organization can be held responsible for the conduct of its representatives. The club to which an athlete belongs who commits infractions of rules is penalized as well as the athlete. Consequently it is well not to allow athletes to compete who do not represent well-conducted organizations. There is little hold on the free lance.

The by-laws should include this definition of an amateur: "An amateur athlete is one who participates in competitive athletic activities for pleasure only and for the physical, mental, and moral benefits directly derived therefrom."

No athlete should be allowed to wear the colors of more than one organization in any one year. In some federations, a year must intervene, if an athlete changes clubs, before he is again allowed to participate.

If an athlete is suspended by one club or organization included in the federation, all other member bodies in such a federation agree not to permit such an athlete to compete for them during the suspension period.

Protests are to be made before or during a meet, never after.

The original and model federation is the Amateur Athletic Federation of Cook County, Illinois, which includes Chicago and vicinity. It issues a hand book, giving constitution, by-laws, and rules for all the sports promoted by it.

This plan of athletic administration is a product of evolution in the athletic world by which the defects of the former type of governing bodies have been largely overcome. Federations had been established so extensively in different parts of the country, that the need arose of a national organization. The National Amateur Athletic Federation was organized, therefore, last year with headquarters at 20 Broad St., New York, from which literature and information may be obtained on the subject. Included in this national body are the athletic interests of the army, navy, National Collegiate Athletic Association, Y. M. C. A.'s, Boy Scouts, Playground Association, a list that represents the dominant bodies in the athletic world. All local athletic interests should seek affiliation with it.

Community Music

As a social factor there is nothing so worth while as community music, nothing so productive of relaxation, good cheer, and a feeling of well being. Combined with song games for the adolescents, it becomes about the best possible substitute for social dancing.

To produce these good results, however, it is necessary to have skilled and enthusiastic singers as promoters and committeemen. They will need to go to shops, factories, lodges, clubs, etc., and teach the people they enroll and

then arrange to bring them together in a big "sing" and contest.

If several nearby communities can be induced to do the same, it is possible to have an occasional big inter-community affair.

Useful hints in conducting community music are here given:

Select and train song leaders. Get up a training school for them and supply them with stimulating literature on the value of community music.

The song leader should cultivate a pleasing manner, be enthusiastic, fun loving, and radiate good cheer. He must memorize at least the choruses of the popular songs, old and new. In beating time, he should not use a baton nor employ the exaggerated gestures of a cheer leader, but use the standard type of beat.

All singers should have individual copies of song sheets or books. Where a stereopticon is available, by all means use it to throw the songs on the screen.

There should be no delays between songs. Announce or call for the next selection at once.

Various stunts may be introduced to add spice, such as humming, whistling, clapping hands, stamping, marching, singing the different parts, acting rather than speaking the words, and song drills. Of course, these diversions should not be overdone, and only be used with the lighter music.

The grade of music used in community singing is undergoing a change; the better class of music is now preferred. No permanent foothold for community singing will be the result if poor or even mediocre music is sung. It has not sufficient substance to win lasting favor.

A. T. Davison of Harvard believes that the reason for

the slump in the mass singing that prevailed during the war is that the best music was neglected and that it is impossible to keep a community chorus alive on poor or semi-good music. He says: "I have tried both kinds of choruses, and I have never known the inferior to succeed or the good to fail." Not that the simpler songs should be avoided; folk songs are simple but good.

Crane says that mass music is essential to democracy, and that choral singing deserves the first place in public education. Among its advantages may be mentioned: A large number can be handled by one person; the sexes are on an equality; social interest, quickened imagination, discipline, organization, team play, are all involved. It is adapted to both city and country and enables people to supply their own recreation.

There is nothing so inspiring to both chorus and audience as the singing of great choral masterpieces. High musical taste in a community is shown more by the presence of a permanent choral choir than in any other way.

SOME LITERATURE ON THE SUBJECT

"Consult the National Bureau for the Advancement of Music," 105 W. 40 St., New York.

"Community Songs," by C. C. Burchard & Co., Boston.

"Community Music," by Community Service, 317 Fourth Ave., New York.

"Community Orchestra," by Dr. Perry Dickie.

"School Bands and Orchestra," by Oliver Ditson Co., Boston.

"Community Chorus Collection," by Oliver Ditson Co., Boston.

"Home and Community Song Book," by Oliver Ditson Co., Boston.

Community-Wide Play

Even in municipalities where there is well conducted playground and social center work, the benefits to be derived from co-ordinating all the local agencies under

one control are as yet little realized. Many things of a big nature are thus made possible that will prove to be almost the best means of boosting a community. Without such a central organization, however, they will not get done.

We heartily commend the following "Fundamentals in Community Recreation" sent out by the Playground and Recreation Association of America:

It is the privilege of community-minded men and women everywhere to work to restore and preserve for all the people of America and especially for children their right to play and happiness.

1. That in nearly every community with a population of 8000 or more there is need of a man or a woman who shall give full time to thinking, planning and working for the best possible use of the leisure hours of men, women and children.

2. That community leisure time programs should continue throughout the entire twelve months of the year.

3. That it is the responsibility of the entire community to maintain recreation opportunity for all the citizens and that there ought, therefore, to be, as early as possible, support of the recreation program through public taxation under some department of the local government.

4. That there should be in every state a home rule bill which will permit the people of any city or town to make provision under their local government for the administration of their community recreation.

5. That there is need in every community even though the municipal recreation administrative body be most effective, for private organization of citizens in their neighborhoods to make the fullest use of the facilities provided, to make sure that what is being done is meeting the deeper needs of the people of the neighborhood.

6. That the emphasis ought to be not only on maintaining certain activities on playgrounds and in recreation centers, but also and definitely on the training of the entire people in leisure time activities, so that within the home, in the church and throughout all natural, human relationships there shall be the best opportunity for wholesome good times.

7. That the purpose in training children and young people in the right use of leisure ought not to be merely to fill up the idle hours but also to create an active, energetic, happy citizenship.

8. That even though the beginning of a city or town recreation program be children's playgrounds, other features ought to be added progressively from year to year until music, dramatic activities and discussion of public questions, training for more intellectual uses of spare time, and other valuable activities have been included, so that all ages and all kinds of people may find vital interest.

9 That every boy and girl in America ought to be trained to know well a certain limited number of games for use outdoors and indoors, so that there will never be occasion for any boy or any girl to say that he cannot think of anything to do.

10. That most boys and girls should be taught a few simple songs, so that, if they wish, they may sing as they work or play.

11. That all employed boys and girls should have opportunity in their free hours to enjoy companionship and wholesome social life.

12. That through the community recreation program every boy and girl should come to appreciate the beautiful in life.

13. That adults, through music, drama, games, ath-

letics, social activities, community and special day celebrations, should find in their common interests the opportunity for a common community service.

14. That every new school built ought to have a certain minimum amount of space around it provided for the play of the children.

15. That nearly every new school building ought to have an auditorium preferably on the ground floor and should be so constructed that it is suited for community uses.

16. That if a suitable meeting place for community groups is not available in the schools or elsewhere, a community building should be provided through community effort.

17. That each child, under ten years of age, living in a city or town should be given an opportunity to play upon a public playground without going more than one-quarter mile from home.

18. That every community should provide space in sufficient area for the boys of the community to play baseball and football.

19. That every community should provide opportunity for the boys and girls to swim in summer and, as far as possible, to skate and coast in winter.

20. That every boy and every girl ought to have opportunity, either on his own home grounds or on land provided by the municipality, to have a small garden where he may watch the growth of plants, springing up from seeds which he has planted.

21. That in new real estate developments of five acres or more, not less than one-tenth of the space should be set aside to be used for play just as part of the land is set aside for streets.

In many cities, several organizations exist which do

excellent work at present among their own constituencies, and on occasion each tries to promote a community-wide event. Since there is no correlation, there is likely to be duplication of effort. Relatively, each of them fails because a community-wide affair requires a long pull all together. One of the great needs in medium-sized cities is a department of recreation in the municipal organization, with a staff that shall have control of everything pertaining to public recreation—the playgroud system, community centers, parks, and public functions, all community recreation facilities (beaches, rinks, boating facilities), coasting, parades, carnivals, pageants, celebrations, community theater, band concerts, city camps, play picnics, etc.

The executive in charge of this department would need to possess a variety of talents. In addition to administrative ability he would have to be a combination of sociologist, psychologist, kindergartner, physical director, manual training teacher, musician, mechanic, public speaker, publicity and business man. He would have to educate the public opinion that would get him the funds for his department, select and train his workers, and supervise the equipment. His salary and standing in the community should be equal to that of the superintendent of schools. His would be the best publicity work done to advertise his community far and wide, for in multiplying the facilities and opportunities for good times, he would enable it to make the bid with the strongest appeals to outsiders to become residents. Where a city cannot be persuaded at first to establish such a department, the local chamber of commerce or another business men's organization would find it a profitable investment to employ a recreation specialist to undertake as much of the above program as possible. In at least one city, the Y. M. C. A.

is doing it. To serve as an object lesson, a synopsis of their experiences is here given:

Rochester Y. M. C. A. Community Recreation, A. E. Metzdorf, Promoter.

Methods used:

Got the backing of the Church Forum Club, Federated Churches, and the Chamber of Commerce.

Broadcasted the following proposition: "We are ready to organize, provide equipment, and if necessary conduct picnics for churches, clubs, societies, and industrial plants."

Duffle equipment bags were bought, into each of which was placed a soft baseball, bats and bases, a medicine ball, basketball, bean bags, swatters, quoits, relay race goods (sacks, blocks, flags), and a tug-of-war rope.

Before a picnic was held, the field was marked with a tennis marker for all kinds of sports, with the idea of getting everyone playing something. Several weeks before the open season, a free training class for play leaders was held weekly in the "Y" gym.

A big interchurch mass athletic meet was held in the armory. The trained play leaders were the promoters and managers of their respective church teams of 12 boys (two from twelve to fifteen years, two from fifteen to eighteen, two from eighteen to twenty, the others to be any age between twelve and eighteen). Each team provided a stuffed club, an overcoat, a soft hat, a pair of white gloves, and each boy wore "sneaks." No entry fee or admission fee was charged. Scoring was for teams only, on a 5-4-3-2-1 basis. Trophies were given to the three highest teams. The events were relays, mass athletics, and group games, as follows: Relays (ordinary, straddle, over the top, jump stick, potato, gang, overcoat), mass athletics (leap frog jump, progressive long jump,

3 long jumps), and group games (swat tag, medicine ball tag, 3 deep tag, spin the hun, sunflower).

The success of this meet led to a similar one for industrial plants. This was followed by a full season of "Industrial Saturday nights" at the "Y" building. These were arranged for in the following way: The name of each factory head was obtained at the Chamber of Commerce. He referred the whole matter with power to act to a group of foremen or officers. The promoter met this group and asked them to select a chairman for each of the desired committees (reception, bowling, pool, entertainment, gym, swimming, and refreshments). All these sets of chairmen together with the superintendent, the employment manager from the different factories and others interested were invited to the "Y" for a supper where plans were perfected for the big meet. A few days before the meet the promoter went to the factory and explained everything to the men.

The program of these "Saturday nights" was:

7 p. m. to 8, music in the lobby by an orchestra.

7 to 11, bowling.

7 to 8, vaudeville and movies in the assembly hall, using shop talent.

8 to 9, gym games, mass athletics, stunts, boxing, wrestling in the gym.

10:30 to 11:30, bath, swim, and swimming races.

12 o'clock, refreshments furnished by the factory.

Every man was "tagged" (name, factory, etc.).

Other community features promoted or fostered by this "Y" were, noonday industrial play at the shops in the summer, use of the "Y" tank for the meets of the Industrial Athletic and Recreational Association, and a first aid course of ten lectures for churches, factories and firemen.

Suggestions for other community events: Twilight leagues of baseball, soft baseball, volley ball, soft soccer, post ball, quoits, sponge ball, etc.; aquatics, water carnival, beach parties, model toy boats and races; celebrations, old-home week, birth state picnics, old peoples' day, children's day; pet and doll shows and parades, street chautauquas, street circus and fairs, lawn celebrations and parties, holiday celebrations.

Public Playground Work

Playground work is largely and in some places entirely concerned with children and young people. In many places playgrounds are promoted by some philanthropic organization. Where the community is sponsor for it the responsibility rests upon the school board or the park board.

The scope of the activities depends upon the energy and foresight of the workers. As an example of what can be done, the following is taken from the report of the work in Bridgeport, Conn.: "Fourth of July parade and pageant, baby health contest, interplayground athletic meet, swimming meet, baseball leagues for boys and girls, girls' volley ball league, tennis tournament, two amateur circuses, doll show, wild west show, costume parade, manual training exhibit, hikes and socials." In addition, the regular daily schedule of recreation was carried out at each of several playgrounds. The supervisor, also, organized public school athletics, promoted school athletic meets, organized baseball and basketball leagues, a hand ball tournament, top spinning contest, community Christmas tree, dramatic clubs, social contests among women's clubs, athletic meet among athletic clubs, originated a social workers' club, an outdoors club, soccer

league, and a community conference on boys' and girls' club work in which prominent citizens participated.

In starting a playground movement, the aim should be to get the support and interest of as many influential people as possible. Send invitations to the public gathering for organization on the personal stationery of some influential friend, personally signed, who is already interested in launching the movement. Enclose some literature on playgrounds, which can be obtained at headquarters (1 Madison Ave., New York City). Run illustrated articles in the paper, getting the required cuts at headquarters. Have abstracts of the address advocating the project ready for the press in advance. Furnish the speaker all local data possible. Let the Women's club hold an afternoon reception for the speaker of the evening, at which he makes a short address. Have the local Board of Trade meet the speaker. At the evening meeting, have the mayor preside and the most popular local speaker endorse the project in a brief speech before the expert makes the address of the evening. Get the business men together for a supper after the address. Arrange with the speaker to remain over and be present at a meeting of the ministers' club, the medical society meeting and the public school teachers' conference. Finally get your organization formed immediately. Speakers, plans, literature, and advice may also be had at headquarters.

The work of managing a public playground is too complicated to present here in detail, but these points will interest church play directors:

Before permitting children to enter vigorous games and races, either require a medical examination or give them the following efficiency test. In large groups this may be done by pairing the children and testing one

by the other: (1) Take the normal pulse standing. (2) Have the candidate run in place for exactly 15 seconds. return to normal count. A quiet period should precede the test. If the beat is irregular, or the normal rate is 108 or above, do not allow the test without a physician's consent. While running in place, three steps should be taken per second (45 steps in all), lifting foot backward half the height of the opposite knee. To test the pulse after the run, wait half a minute, then count the pulse for 20 seconds and multiply by three. Exactly two minutes after the run, take pulse again. Repeat at intervals of one minute until the pulse is normal. Then compare results with this table:

Time to recover	Grade	Degree of fitness	Physical habit or type
½ minute	A	fine	athletic
1 minute	B	good	active
2 minutes	C	fair	moderate
3 minutes	D	poor	sedentary

If the pulse is slower after the run than at normal, the heart is very poor. If it is irregular drop the candidate's standing one grade down the scale.

If one director must look after a large group of children, it is customary for him to select helpers from among the older children, who wear badges, and look after a group of from 6 to 10 children. An adult play leader can not look after more than 35 personally to advantage.

Play leaders in charge of young children may profit by the following directions: Do not wait for the others; start something with a few. Engage each fresh arrival at once in some activity. Alternate active and quiet play. Games are better than swings, slides and teeters.

Points in supervising the swings: Rope off the swing area. Do not start the swings; let the children help each other. Keep the sexes separate. Girls should not stand while swinging. No high swinging allowed. Form those awaiting turns in line or give them numbers. Inspect the swings frequently. Where they are not well protected by fences take the swings down at night.

Points in supervising sand bins: Keep the sand moist and change it often. Furnish oyster shells, pebbles, etc., for the children to dig with. Use the bin for the story hour. Forbid throwing sand in the air; eating lunches in the sand bin; or throwing litter into it.

The slide: Forbid running up the slide or sliding down standing. Small children should be allowed to slide only with an escort. The leader should stand at the foot of the slide to assist coasters in alighting. Maple slides are better than steel, but require greater care. Watch for nails and slivers and put on an occasional coat of raw linseed oil.

The see-saw: Do not allow bumping the ends, standing on the board, or dismounting when the end is up.

Constant watch must be kept on the mounting and dismounting done from the giant stride and teeter ladders.

On care of supplies: Keep small hand apparatus locked up. Send only trustworthy children for supplies. Do not replace stolen property at once, but get the co-operation of the children in searching for it. Repair and keep everything neat and sanitary.

Programs

Planning out a daily program or schedule for the playground is one of the most important parts of the director's work.

If there is only one small play space, children of different ages should be assigned different hours. A good division is: 9 to 10:30 a. m., boys below twelve years; 10:30 to noon, girls of all ages; noon, closed for luncheon; 2 p. m. to supper, boys from twelve to fifteen; closed for supper; 7 till dark, young men over sixteen.

A good daily schedule will provide something interesting for every hour, and several affairs going on at the same time if numbers and space warrant. Emphasize team games because they are the most attractive, indeed, one authority regards team play as the greatest single element of a successful program.

A schedule should not be rigidly adhered to if occasion makes "an extra" desirable. Start both morning and afternoon periods with something sure to be interesting. Below are several sample programs used on different playgrounds:

Philadelphia: Forenoon for young children.

8:30 a. m., the janitor opens the grounds for a period of free play.

9 a. m., morning exercises consisting of songs, talks, and stories, such as, "Father, We Thank Thee," "Good Morning to You," songs of the weather or seasons, and stories of bunnie, sunshine, or finger play.

9:30 a. m., distribute sand buckets, bean bags, ring toss quoits, and books; also free play under the eye of teachers.

10 a. m., marching, simple and rhythmic exercises, games for the young and apparatus work for the older children.

10:30 a. m., team games for the older ones (fist ball, corner ball, prisoners' base, etc.), and young ones swing, play in sand, folk dance, or apparatus work.

11:30 a. m., paper hand work for the young and raffia for the older.

12 noon, free play.

12:30, noon recess.

1:30 p. m., patriotic songs and stories.

2 p. m., free play.

2:30 p. m., track and field athletics for older ones and games of skill (ring toss, potato race, etc.,) for the young.

3 p. m., team games for girls, tether and quoits for boys, swings and teeters for children.

3:30 p. m., team games for boys, ring toss and bean bags for girls.

4 p. m., boys' knife work (kites, etc.), girls' card or scrap book work or folk dancing.

5 p. m., dismissal.

On rainy days reading, story telling and hand work.

New York City:

1 p. m., Assembly (march, sing, salute flag, talk by principal).

1:30 p. m., organized games, kindergarten, gymnastics.

2:30 p. m., free play.

3 p. m., drill, folk dances, apparatus, hand work (raffia, baskets, scrap books).

4 p. m., organized games, gymnastics, kindergarten, and basketball.

4:45 p. m., athletics and good citizen club.

5:15 p. m., dismiss by march and song.

Holman schedule:

8:30 to 9 a. m., for all ages. The leader posts the day's program and chats with children. Free apparatus in use and caring for pets.

9 to 10 a. m., prepare for the special program decided upon for that week.

10 to 10:30 a. m., club meetings (nature, good health, doll, etc., one each on separate days).

10:30 to 12, team games for eight and nine-year-olds (dodge ball, relays, group high jump, etc.); other children play with a ball under supervision.

12 m. to 1 p. m., all ages; try-outs for athletic badge test. If ground is open during the noon hour, leave a leader in charge. Once a week have children bring picnic lunch.

1 to 1:50 p. m., manual and constructive play (sand, blocks, drawing, toy making, etc., on different days).

1:50 to 2:10 p. m., stories for six to nine-year-olds (general, nature, biography, history, etc.).

2:10 to 2:30 p. m., for six to eight-year-olds, singing, song games, circle games, sense games, and mental tests, closing with a story play.

2:30 to 3 p. m., for four to six-year-olds. Arrange to have some six to nine-year-old to play informally with them with balls and apparatus.

3 to 4 p. m., seven to nine-year-old groups, tag games and stunt tests.

4 to 6 p. m., for all ages over six. Individual tests on apparatus, athletics, and posture.

6:30 to 7 p. m., for four to eight-year-olds. Singing and circle games, and group games for small boys (potato race, snatch tag, etc.). Invite the parents.

7 to 8 p. m., social group games for various ages.

In small communities or when there are few children out it may not be necesary to adhere to such a daily program as is given above, but it is always advisable to have certain features daily at the same time.

Weekly programs.—In public playgrounds it is highly desirable to have a weekly Saturday afternoon exhibition

which the parents attend. Vary the events. One Saturday have an athletic meet, another gymnastics, or an historical pageant, or an industrial exhibit, etc.

Special Programs.—Beside the regular schedule, most playgrounds find that a series of special events add greatly to the interest. These are: hikes, group trips, excursions, camping, tournaments in tennis, quoits, hand ball, sponge ball, basketball, volley ball, baseball. The chief special event is the annual play picnic to which the public is invited. It is held at the end of the season by those playgrounds that run only for the summer and the daily work is largely governed by advance preparations for it.

A Play Picnic Program.—Parade; kindergarten songs and games (two features in ten minutes); drills and folk dances in simple costume; team games, may pole. If space permits, tournaments in volley ball, tennis, hand ball, and other tournament games on different parts of the field. Exhibits of arts and crafts, manual training, hand work. The health exhibit should be held in adjacent tents or buildings.

Playground Facilities and Equipment

Small playgrounds should not be crowded up with apparatus. Little equipment with a skilled director is much better than much apparatus and merely a caretaker, because personality and organization count most. The main points in construction and equipment are given below:

Of course, much can be done with proper ingenuity with any kind of equipment, but the nearer the following standard is approached the better. Size is estimated on the basis of 30 square feet for each child; two acres in the country or one city block is the minimum for all-

around work. The location is determined by the distance from the homes; experience has shown that children below six will not go more than a quarter of a mile to a playground, between six and twelve a half mile, twelve to seventeen three-fourths of a mile. To play baseball, they will go one mile, even if they have to pay carfare.

The division of the space.—In the case of two acres or more, allot half of the space to the boys and men, a quarter to the girls and women, and a quarter for children up to eight years. Each of the three sections must be fenced in without fail, except that between the play spaces of the children and girls a three-foot hedge will do. Use a 2½-inch wire mesh fence, six feet high, and topped with three strands of barbed wire. Plant some hardy climbing vines to cover and beautify the fence (honey suckle, scarlet runner, morning glory, clematis). Shrubs and flowers may be planted wherever they will not interfere with play space.

The Surface.—Turf makes the best surface for moderately used grounds. In crowded cities the best, but most expensive, method of surfacing is to excavate ten inches, fill in seven inches of coarse cinders, sprinkle and roll, then three inches of fine broken stone, then a top dressing of the very finest stone grits. Sprinkle this with a mixture of one gallon of gluten to three of water, and use a half gallon to the square yard.

Lighting the grounds evenings doubles the attendance.

Equipment for the Children's Section.—Swings are very attractive, but require close supervision. Curtis thinks them expensive, dangerous and selfish, and that they belong to the home rather than to the playground. If used at all, provide hammock swings for babies, chair swings for three-year-olds, and low board seat swings for

others (ropes 8 feet). Rope off the swing area. Use no garden swings.

A slide is the best apparatus that can be chosen. Get one 16 feet long and 16 inches wide made of maple. Iron slides rust and heat up.

A sand bin is best built around the trunk of a low shade tree or under a trellis of vines. Curtis thinks them, too, better adapted to the home than the playground.

A mound, 8 feet high, should be made for rolling and coasting. Install a long round mast or beam 12 feet or more in length, horizontally on supports with soft surfacing ground for some distance underneath on both sides. A low frame-work with a horizontal ladder 6 feet above ground is good. A concrete wading pool, from 3 to 30 inches deep, makes an excellent piece of equipment. Do not use see-saws, merry-go-rounds, whirlagigs, or teeter ladders in the children's section. Their use elsewhere is dubiously profitable.

Equipment for the Girls' and Women's Section.—A combination frame with swings 8 and 11 feet long, flying rings, trapeze, inclined steel ladder, inclined steel sliding pole, slide-for-life, giant stride, tether tennis, slide, roller coast and slide, dancing green, space for volley ball, tennis, soft ball, croquet, and basketball.

Equipment for Boys' and Men's Section.—A combination frame having 11-foot swings, flying rings, trapeze, inclined steel ladder, inclined steel wire cable, ladder, inclined steel poles, slide-for-life, traveling rings, horizontal bar. Add, also, a giant stride, and provide space for basketball, volley ball, tether ball, hand ball, baseball, football, and track athletics.

Section for Both Sexes.—If there are plenty of funds, secure space for another section to be used by both sexes and all ages at stated times, in which there shall be a

swimming pool (a most attractive but expensive feature), tennis courts, and an all-season coast.

If space and funds are very limited and little supervision is possible, the following simple and substantial equipment can be made at little expense: A jump pit 10 by 30 feet and from 6 to 36 inches deep, sides boarded, the bottom covered with 6 inches of sand. A balance tree 50 feet long supported horizontally on two bases 3 feet from the ground. A hill or mound 10 feet long and 8 feet high at one end and 2 feet at the other. A climbing tree cut off and capped at 30 feet. A combination jump stairs and platform 6 feet high, shaped like an A with steps on each end, a sand pit on one side and boarded on the other side for hand ball.

A list of firms that deal in playground equipment:

Narragansett Machine Co., Providence, R. I.

A. G. Spalding and Bros., Chicopee, Mass.

Fred Medart Machine Co., St. Louis, Mo.

W. R. Tothill, Chicago, Ill.

Howard, Playground Outfitter, Philadelphia, Pa.

Playground Apparatus Manufacturing Co., Templeton, Mass.

Hill-Standard Co., Anderson, Ind.

Ashland Manufacturing Co., Ashland, Ohio.

American Playground Device Co., Anderson, Ind.

Literature and advice should be obtained from the Playground Association of America, 315 Fourth Ave., New York, by those who intend to purchase playground equipment.

Committees in small towns which are trying to obtain funds for a playground will do well to seek the aid of the William E. Harmon Foundation, 140 Nassau St., New York, which was established for that purpose.

Brief Hints on Conducting Other Community Events

Very few men can remember all of the details connected with a campaign, and a wise promoter will make notes as he goes along, especially of the unforeseen snags and hitches. These will save much time in future affairs of the kind that he has to manage. The following brief reminders will serve as a nucleus for a much more comprehensive list of his own making for each local general manager.

Parades.—Keep a list of the key men in all the lodges, clubs, churches, and other public spirited organizations, and, also, of those which have paraphernalia suitable for parades.

Determine the list of participant organizations, invite them by mail, and instruct those which accept what regalia to use, when, where, and in what order to form in line ready to march.

Be sure to get your permit to hold the parade and ask for police protection.

Appoint officials. A parade requires few: a general director, an assistant or two, and enough marshals to keep the way open. In long parades they need to be mounted.

Start on time and keep the parade on the move.

Do not have parades frequently. They should only be held on big occasions.

Community Christmas Tree Celebration.—Plant a permanent tree in a suitable place.

A few days before Christmas wire it with electric connections for colored lights, and decorate it with tinsel.

A brief program Christmas afternoon (4 or 5 o'clock) should be arranged. Provide instrumental music for the singing. Supply plenty of copies of the best carols. Have

the address given by one who knows when to stop. If the weather proves to be inclement, do not hold the exercises. There is no justification for endangering people's health even for such a sacred ceremony.

After the ceremony, it is a good custom to call for volunteers and go in a group to the homes of shut-ins and sing carols.

Band Concerts.—Erect a well located band stand. Supply benches with backs for the audience and parking facilities if possible for autos.

Publish the program in the local press and request the audience to suggest their favorite numbers.

Have police protection. Marshals should be distributed so as to check any noise or disorderly conduct. Do not allow waiters to hawk their wares while the music is being played.

Art Exhibits.—Choose an exhibition room so situated that it receives especially good police protection.

Select a committee to secure the loan of pictures and other art objects. Their safe return must be guaranteed. Thus, guards should be on hand while the exhibition room is open. A showcase for the small objects may be necessary.

Three methods of locating the pictures are in use, none of which is entirely satisfactory: (1) According to merit, which requires an expert committee. (2) Alphabetically. (3) In the order the pictures arrive.

Invite the artists or owners to be present at stated times and give interesting information concerning different items in the exhibition.

Pet and Doll Show.—The co-operation of the parents and teachers of the children should be painstakingly secured.

Plan far enough in advance so as to give the children

time to get up good exhibits. As the fever spreads, many will redouble their efforts to be worthily represented. To encourage them, engage a good toymaker to give instruction to all who apply at certain times.

Enforce the rule that each one who is to enter an exhibit must notify the director by a given date so that space may be reserved.

Old Peoples' Day.—This is a "get together" for all the old people of the community (70 years and over). It is almost always a success with the whole community.

Get the pastors of the churches and the chief officers of other local organizations to send in a list of all the old people in their membership. Send them each an invitation to these, as unique and striking as possible so that they may be treasured by the recipients as souvenirs.

Call in autos for all who accept and parade through the streets with suitable banners or streamers. Visit places of interest as many of them will be shut-ins, and then drive to the church or hall where they are to be entertained and banqueted.

Present them each one with a handsome badge, a bouquet of flowers, and give them several other simple mementoes of the occasion.

The program may consist in addition to speeches or reminiscences of old time games and songs.

Old Home Week.—Some medium-sized cities find this to be a popular affair well worth the trouble and the expense.

All sources of information should be combed fine for the names of former residents, and invitations and badges should be mailed to them at the address so obtained. Provide entertainment free for all those who accept these invitations.

Appoint committees on reception, entertainment, and

program. The reception committee should meet all trains and conduct all comers to their places of entertainment.

The program for the various days should provide for reunions of former clubs, teams, classes, a parade or auto trip, and a big day for a general feed, speeches, and an entertainment. It is very desirable to have as many of the visiting guests as possible down for numbers on the entertainment program. A public reception is a good feature. It is a good time to put on a pageant in which the oldtimers take part, but a pageant is apt to require a great deal of advance preparation. It adds interest to have merchants give prizes for the man who wears the largest hat or shoes, the person who came from the greatest distance, etc.

Community Fairs.—Every community that tries it, finds that a local fair turns out to be one of the best means of cultivating a "get-together" spirit. It has many features in common with carnivals or home-comings, but some others are distinctive.

There should be committees on finance; buildings; publicity; decorations; music; speakers; contests; stock; farm produce; orchard products; women's work; and school and children's work.

If such a fair can be held indoors in some one large building or in a group of buildings near together, the attendance will not be subject to the weather.

The exhibits should be patterned after those usually seen at county fairs; animals, canning, cooking and sewing, flowers, fruit, grain, vegetables, school work (drawing, writing, and manual training). The judging should not be done by townspeople. The nearest agricultural college is always willing to help in this matter.

A parade is well adapted to such an occasion and may well be followed by some humorous athletic stunts. The

afternoon should be given to addresses and special contests and the evening to community singing and educational and humorous movies.

Fourth of July Celebrations.—Things have changed and the new custom of celebrating our Independence Day in a safe and sane manner, affords the public spirited citizens of any town an annual opportunity to make a real community event of that celebration.

Different communities will have different programs, but in all of them the principal aim should be to get everyone possible to participate actively in the affairs of the day. Some towns put on a pageant, others an old home celebration, and many have a parade, speeches and games.

One city of 30,000 had a parade that had military, industrial and national divisions; various patriotic organizations took part, the local industries were represented by floats, and the foreign born marched in groups in their old country costumes. Next came the firemen and then a children's doll parade. The remainder of the forenoon was given up to speeches and community singing. The afternoon was devoted to athletics and games; the evening to a band concert.

Another much larger city held a series of neighborhood celebrations on near-by playgrounds, consisting of flag raising, games and sports, children's parade, and intersectional baseball. Tennis and golf tournaments were also going on at the same time. At 11 o'clock a big swimming meet was run off in one of the pools. In the afternoon there were track and field athletics for both junior and senior classes while the tennis and golf tournaments continued. The day ended with basket supper in a large grove, followed by a band concert, community sing, address, flag drill, and fireworks.

In some places the athletic events are real contests like

the regular track and field meet mentioned above. In others the emphasis is placed on mass athletics and humorous events, such as, a crab race, spoon race, centipede race, girls' relays, tug of war, reducer's race, and sling shot and balloon blowing contests.

Still another city emphasizes play features in its program for the day. After the flag raising and the parade, the forenoon is devoted to a planned series of games: (1) Mass games—social mixers, stunts and knacks, tag games, and relay races. (2) Athletic meet with some events to determine the individual champions and others team or group contests in running, jumping, and throwing. (3) Team games of the minor kind—soft baseball, volley ball, sponge ball, post baseball, kick baseball. (4) Tournaments in quoits, croquet, tennis, hand ball, one wall squash, and any local fad, like a hitching contest, or chopping wood, or sawing and nailing. In the afternoon, finish the events begun in the forenoon and end with swimming matches and a crack baseball game. The evening can then be used for musical features (band and singing) followed by fireworks. Playground apparatus forms an additional attraction to the young.

Any committee appointed to take charge of a "Fourth" celebration will do well to get suggestions from The Playground Association (315 Fourth Ave., New York). Write also to the State Department of Education. Many states publish pamphlets on holiday celebrations.

BRIEF LIST OF LITERATURE ON THE SUBJECT

"American Holidays," by Schauffer. Gives prose and poetry selections.

"Patriotic Drills," Edridge Entertainment House, Denver, Colo.

"Flag Drills," E. S. Werner and Co., 11 East 14th St., New York.

"George Washington at the Delaware," a play. S. French, 28 West 28th St., New York.

"The Man Without a Country," a play. Same publisher.

"Nathan Hale," by Clyde Fitch. Same publisher.

"Pageant of Independence," by Stevens. Stage Guild, Chicago, Ill.

"Under the Stars and Stripes," by Grimball. Community Service, 315 Fourth Ave., New York.

"America Yesterday and To-day," by Lamkin. Drama League, 29 West 47th St., New York.

CHAPTER X

Rural Recreation

Considerable has been written on the need for rural recreation and in advocacy of its promotion by school, church, Christian Associations, and other welfare organizations. Although all emphasize the need, there is a difference of opinion as to whether the plans and methods used successfully in cities will work as well in the country. One party maintains the same plans and methods are applicable to both and that there are no distinctively rural conditions for which separate plans and methods of recreation need to be devised. The main problem in both city and country is to get people to take enough time for recreation.

Close observers of village life will all agree that however that may be, much agitation and demonstration will be necessary to convince those living in the country that it actually pays to take time to play and that it should be as much a part of everyone's daily schedule as his work or his meals.

Perhaps the most powerful argument to use on them is a demonstration that a satisfactory recreation program for young men and women will actually help to make them more content to remain on the farm. The next most powerful form of persuasion is to supply proof that recreational activities are the most effective means of cultivating community feeling and coöperation.

First of all, popularize individual or small group play

features on the grounds of the farm home. Among the best of these are tennis, volley ball, hand ball, Badminton (feathercork), sponge ball, croquet, lawn golf, quoits, soft ball catching, tether tennis, circle ball, archery, group games, horizontal bar, Indian clubs, rope climbing and vaulting, wire walking, boxing, wrestling, bag punching, jumping, running races, kites, stilts, jacks, marbles, mumble the peg, individual knacks and stunts, manual and art and crafts (wood work, metal work, leather, reed), taxidermy, construction work (toy buildings, boats, bridges), care of pets, radio, magic, singing, instrumental music, reading, reciting, writing, inventing. Combine with these outing features such as swimming, boating, hiking, fishing, hunting, and camping.

In the course of time, a few household heads can be induced to take an occasional half day off in the season for a good time with social games and stunts, roasts, bees, picnics. Surely there is enough here to give young people on the farm good times if only some one will take the responsibility of getting such a program gradually adopted. The most logical person in the community to do this is a wide awake parent for young children, a wide awake teacher for school children, and a wide awake preacher for their elders. Group, team, and mass play can be promoted best through the consolidated school, which the law says must be surrounded by adequate space allotted for playground use and in which the community affairs can be held.

A separate community building is ideal but not always possible. Sometimes a near-by church building may be used if the church people are wise enough to allow it to be used for recreation.

The organization should take in the whole township and be promoted by the school principal, a pastor, a

teacher, the agricultural secretary, and the "Y" man. There should be at least one paid organizer to every county.

Recreation should be one department only of consolidated school center work under the management of the school board. They should engage the principal to be the promoter and pay him for doing it. His program should include the same activities as those of the city social centers, already outlined.

Here is a program arranged by Curtis: Wednesdays, a public lecture. Thursdays, classes in domestic science and agriculture followed by a lunch and a maze prom. First Friday of the month, a singing school; the second, a spelling school; the third, a debate; the fourth, school exhibition and fair. Saturday, movies. Other affairs that may be scattered through the year are farmers' institutes, chautauquas, travel and exchange library, fairs, grange picnic, harvest home festival, old settlers day, play picnic, etc.

Township School Play Contest

One of these was promoted by a "Y" county secretary and a county school commissioner in connection with the eighth grade graduation exercises.

The business men of the village planned to furnish supper to an invited list of country people. The town clerk and "Y" man visited all the schools to tell them of the half holiday and to enlist teachers to help direct the play program. The county commissioner then wrote to all teachers and school directors and urged them to be present.

The afternoon program consisted of games and contests for little children, an athletic badge test for boys managed by business men who had been coached for it

by the "Y" man, and games and contests for men and women. The commencement exercises which were held in the evening, included an address by the school commissioner on "The Value of Play in Country Life."

Children's County School Fair

This event was held in a hall. Exhibits of craft and hand work of all schools in the county were on display.

Children came by schools with flags, banners, yells, and after looking over the exhibits, they marched to the court house lawn and listened to two short addresses. This was followed by an old fashioned spelling match.

After luncheon there was a parade by school districts led by a band. Upon the return to the court house, the prizes and awards for hand work were announced, after which the march was resumed to the athletic field and the finals were run off in the 100-yard dash, 220-yard, running high jump, baseball throw, and a relay race. Preliminary try-outs had been conducted previously in each school.

It is suggested that after participation in such a county fair, each school conduct a local fair in its own school building.

Harvest Home Festival

One of these was held on a large estate with the coöperation of the owner. It was an all day affair; the forenoon devoted to athletic contests and games (mass games, volley ball, tether ball, soft baseball) and the afternoon to a pageant and two addresses, one of them by a man of national prominence. This was followed by the distribution of the prizes for the corn raising contest just completed. In the evening there was folk dancing on the lawn.

New Type of County Fairs

The old type besides the exhibits was chiefly taken up with horse racing; the new eliminates horse racing and substitutes camping, play, lectures, and entertainment.

The fair association supplies tents on the grounds that are rented to families at small cost which provides accomodations for these coming from a distance.

In addition to the regular exhibits, a scheduled program is carried out daily of lectures, entertainment, play and contests conducted by an expert recreation director.

One day, designated as "county school day," to which all pupils and teachers are admitted free, is managed by the county school commissioner and the recreation director. Teachers long before the day are selected and trained for specific duties, and each one made responsible for a game or event at a given place.

The program of contests and games is similar to those given above.

Rural Field Day and Play Picnic

This is perhaps the best means of thawing out country people and overcoming their hesitation to play and act young again by concentrating upon that one idea for a day all the energy of an entire county and exerting the pressure of great crowds upon them in its favor, hundreds of men and women who have not unbent for years will frolic and thus be won over to the recreation cause.

The method of procedure is as follows:

Call a preliminary meeting of representatives of churches, clubs, and societies of the county to consider it. If agreeable, proceed at once to organize by choosing an executive committee.

Send out explanatory circular letters to all teachers,

pastors, and other selected names, enclosing entry blanks giving lists of games and athletic events so that the children may know what to practice for.

Distribute to the teachers who will have charge of games, rule books so that they may be fully competent to act as umpires.

The sub-committee in each community holds a local athletic test, alike in each locality, to determine its best man in each event so that he may compete for his home town on the big day. Award badges to the winners. Do not charge an entry fee nor admission, but raise the expense money by subscription.

Preliminary plans for the big county meet will require committees on reception, seats, drinking water, nursery, toilets, apparatus and games, printing, and officials.

Provide a checking place; grant concessions for booths to churches; provide tent or building for exhibits; tools, rope, twine, marker, lime; engage two or three men with horse and wagon, and a play expert; appoint a leader for each event to suggest and control.

Include the following in the program: Flag raising, patriotic singing, and a great variety of games (archery, Badminton, baseball, soft ball, bean bags, croquet, diabolo, lawn hockey, lawn bowls, quoits, tether tennis, tennis, sponge ball, volley ball, etc.). Make provision for boating, wading, swimming and a water sports program. Borrow playground apparatus for the occasion (see saw, slide, giant stride, bars, poles and ropes).

A well balanced program should have a mass drill, followed by mass or group games for all, old and young, then an athletic meet. For group games the simple circle games are best (three deep tag, pair link tag, swat around, etc.). In the athletic meet, introduce many dif-

ferent kinds of relay races such as are given in the section on track and field athletics.

Arrange the entry lists for all events by age zones (under 10, 10 to 13, 14 to 16, over 16) or by weight classes (see under athletics).

The director should not be the chairman of the day, but be left free to encourage all to participate and keep things moving.

LITERATURE ON RURAL RECREATION

"Play for the Open Country," by Curtis. Macmillan and Co.

Pamphlets published by the Playground and Rercreation Association, 315 Fourth Ave., New York.

Rural and Town Recreation Cooperation

At present, city and country each look after its own limited territory and find quite enough to do. Before long, however, there must be a closer alignment of forces. When city people go into the country to have a good time, they either keep on the broad highway or trespass upon private land. On the other hand, the farmer feels that he is an outsider when he comes to town. In cases where the citizens maintain rest rooms or houses for country people, the latter often look upon this well meant service as a charity and feel that its acceptance would put them under obligation, even though they do spend their money in the town in question.

The grange should be represented on the town community recreation boards and the town on the rural recreation boards. Then there should be worked out a policy of reciprocity whereby each can make use of the other's facilities when visiting without fear of a charge of trespassing or any other form of annoyance. Such a

united play movement will do much for both the city and the country when the arrangement can be worked out.

President Coolidge recently appointed a Recreation Commission to study and report on plans and methods of promoting outdoor recreation for the public at large. His action indicates the rise to prominence of this whole subject of recreation. That emphasis cannot be ignored by church officials any more than by those who have immediately to do with directing church or community recreation.

APPENDIX

Some Churches With Recreational Features

Central Residential Churches:

Judson Memorial Baptist Church, Washington Square, New York City. (Gymnasium and club work.)

Lake Avenue Baptist, Rochester, New York. (Gymnasium and club work.)

Marcy Avenue Baptist, Brooklyn, New York. (Gymnasium; Camp Fire Girls; recreation room in the basement dedicated in honor of service men, called the Hut, where dancing and games are allowed.)

Glenwood Church of Christ, Buffalo, New York. (Gymnasium and club work, such as Boy Scouts, Girl Scouts and Camp Fire Girls.)

North Woodward Avenue Congregational, Detroit, Michigan. (Gymnasium, bowling alleys, and club work.)

Pilgrim Congregational, West 14th Street, Cleveland, Ohio. (Community house, equipped with gymnasium, showers, and bowling alleys. House used weekly for physical development, meetings for mothers, missionary workers, visiting nurse, kindergarten group, as well as the regular church work, Boy Scouts, etc. Has two physical directors.)

St. Matthew's Lutheran Church, Bethlehem, Pennsylvania. Use basement and lawn for handball and games.)

Broad Street Methodist Episcopal Church, Columbus, Ohio. (Gymnasium and club work under direction of paid worker. Public schools there do not have any of such features.)

Broadway Methodist Episcopal, Cleveland, Ohio. (Gymnasium and club work under two paid workers—one for boys and one for girls.)

Broadway Methodist Episcopal, Indianapolis, Indiana. (Gymnasium and club work under recrational director.)

Central Methodist Episcopal Church, Detroit, Michigan. (Large community house, with gymnasium, showers, bowling alleys, and various club rooms. Has a pastor of institutional work.)

Epworth-Euclid Methodist Episcopal Church, Cleveland, Ohio. (Gymnasium and club work.)

First Methodist Episcopal Church, Pasadena, California. (Has club work. Planning for recreational facilities in proposed new plant.)

Hennepin Avenue Methodist Episcopal Church, Minneapolis, Minnesota. (Gymnasium and club work.)

Lakewood Methodist Episcopal Church, Lakewood, Cleveland, Ohio. (Gymnasium and club work. Feels that former does not pay.)

Linwood Boulevard Methodist Episcopal, Kansas City, Missouri. (Gymnasium and club work. Questions if gymnasium pays.)

Buena Memorial Presbyterian, Sheridan Road and Broadway, Chicago, Illinois. (Gymnasium and club work.)

First Presbyterian Church, Chicago, Illinois. (Gymnasium and club work. Two gymnasium instructors and one assistant.)

First Presbyterian, Detroit, Michigan. (Gymnasium and club work.)

First Presbyterian, Glens Falls, New York. Club work.)

First Presbyterian, Huntington, West Virginia. (Gymnasium and club work.)

First Presbyterian, Indianapolis, Indiana. (Boy Scouts and gymnasium. One recreational night a week "conducted by an expert." The gymnasium is apparently merely a large room used as a play room for boys.)

First Presbyterian, Seattle, Washington. (Rents a gymnasium and swimming pool for the boys and girls. Has club work.)

First Presbyterian, Tulsa, Oklahoma. (Club work and play room. Will not have gymnasium in church.)

Fourth Presbyterian Church, Chicago, Illinois. (Gymnasium and club work.)

Kingshighway Presbyterian Church, St. Louis, Missouri. (Has an institutional building with gymnasium, swimming pool, club and reception rooms under direction of the superintendent of the institutional building and three swimming instructors.

Madison Avenue Presbyterian, New York City, New York. (Institutional building with gymnasium, bowling alleys, swimming pool and club rooms.)

Pasadena Presbyterion, Pasadena, California. (Just getting a new building which will have a gymnasium, bowling alleys, and also a skating rink. Has club work.)

South Presbyterian, Syracuse, New York. (Has club work and basketball in the dining room. No gymnasium.)

Third Presbyterian, Rochester, New York. (Has club work and bowling alleys. Feel that apparatus does not pay.)

West End Presbyterian, New York City, New York. (Clubs, gymnasium, ball games.)

Washington Park Community Church (M. E.)—Denver, Colorado. One wing of building devoted to social and recreational activities—clubs and athletic activities.

Industrial Residential Churches:

Strong Place Baptist Church, Brooklyn, New York. (Playground, recreational rooms, hikes and outings, Boy Scouts, rifle range. Will have club rooms when institutional building is built.)

North Congregational, East 72nd Street and St. Clair Avenue, Cleveland, Ohio. (Gymnasium and club work.)

Franklin Circle Disciples Church, Cleveland, Ohio. (Gymnasium and club work.)

Grace Evangelical Lutheran Church, Pittsburgh, Pennsylvania. (Calisthenic classes for girls and women. Athletic teams, games, small playground.)

St. Paul's English Lutheran Church, Cincinnati, Ohio. (Boy and Girl Scouts; organized baseball teams. Want a gymnasium.)

Grant Avenue Methodist Episcopal, Denver, Colorado. (Just put addition on church with gymnasium, young peoples social rooms, with kitchenette, banquet hall with kitchen, social parlors, game rooms, reading rooms, and library.)

Monroe Street Methodist Episcopal, South, Nashville, Tennessee. (Institute building with gymnasium and club work.)

St. Mark's Methodist Episcopal Church, Detroit, Michigan. (Institutional plant with gymnasium, bowling alleys, ten game rooms, a roof garden, showers, locker rooms.)

Trinity Methodist Episcopal Church, Portsmouth, Ohio. (Scouts and clubs for boys and girls. Also outside playground with tennis courts, volley ball, basketball, croquet and horseshoe pitching.

The Church-by-the-Side-of-the-Road, Greensboro, North Carolina. (Has four and one-half acres of playgrounds—baseball diamond, tennis courts, etc. Permits high school and other educational and athletic institutions to make use of them.)

Woodland Avenue Presbyterian Church, Cleveland, Ohio. (Clubs and gymnasium work.)

Downtown Churches:

First Congregational, Toledo, Ohio. (Club work and gymnasium.)

Grace Congregational, Holyoke, Massachusetts. (Club work and gymnasium. Swimming in city's natatorium. Also teach swimming in connection with vacation school. Has "Pilgrim Field" in heart of mill section for open air activities.)

First Christian, Kansas City, Missouri. (Gymnasium and club work.)

Plymouth Congregational Church, Brooklyn, New York. (Insti-

tutional building and gymnasium. Institute building contains bowling alleys and club rooms.)

Grace Episcopal Church, New York City, New York. Club work, gymnasium and swimming pool.)

Saint Bartholomew's, Park Avenue and Fifty-first St., New York City, New York. (Highly organized church. Club work and gymnasium.)

Saint Luke's Parish, Scranton, Pennsylvania. (Boys' club with recreational work.)

St. Paul's Cathedral, Detroit, Michigan. (Club work and gymnasium.)

Fifth Street Methodist Episcopal Temple, Philadelphia, Pennsylvania. (Gymnasium and club work.)

First Methodist Episcopal Church, Canton, Ohio. (Baseball league and club work.)

Morgan Memorial Methodist Episcopal Church, Boston, Massachusetts. (Gymnasium and organized play; club work.)

Union Methodist Episcopal Church, New York City, New York. (Gymnasium and club work.)

Brean Memorial Presbyterian, Charleston, West Virginia. (Gymnasium and club work.)

The Brick Presbyterian Church, Rochester, New York. (Institute with gymnasium, swimming pool and bowling alleys. Has a director for girls' work and one for boys' work.)

Campbell Park Presbyterian Church, Chicago, Illinois. (Use basement of church for social and athletic purposes. Membership.)

First Presbyterian, Philadelphia, Pennsylvania. (Clubs, gymnasium, and bowling alleys. Paid staff includes a director of activities in community work and a gymnasium instructor.)

Fort Street Presbyterian Church, Detroit, Michigan. (Club work and gymnasium with a gymnasium instructor for boys and one for girls.)

Matthewson Street Methodist Church, Providence, Rhode Island. (Club work and gymnasium.)

South Presbyterian, Syracuse, New York. (Club work. Use dining room for basketball.)

Churches in Resort Communities:

Christian Church, Winter Haven, Florida. (Club work. During summer, as there are one hundred lakes around there; have chaperoned swimming parties Friday nights for the Christian Endeavor boys and girls.)

St. Saviour's Episcopal Church, Bar Harbor, Maine. (Club work and gymnasium.)

Epiphany Episcopal Church, Niagara Falls, New York. (Club work, gymnasium, dancing.)

St. Peter's Church, Niagara Falls, New York. (Club work; dancing in the community house.)

Grand Avenue Reformed Church, Asbury Park, New Jersey. (Club work being organized. Has large recreation and game rooms.)

Rural Churches:

Colbran Congregational Church, Colbran, Colorado. (Building a community house with gymnasium, bowling alleys, library needs of the surrounding country. Organizing the social and recreational life of the valley. Has Scouts and a "Plateau Valley Athletic Association.")

Union Congregational Church, Montrose, Colorado. (Has a new community building with gymnasium, showers, club rooms, banquet room and kitchen. Makes this a center for a large field. Has an extension secretary with a Ford coupe to minister to the surrounding country. During school months, he puts on a program every two weeks at five schoolhouse centers. Organizers play for the children. (Programs include music, movies, and games. Each Saturday afternoon, two hours of the gymnaisum schedule is set aside for the use of the rural centers on the circuit.)

Methodist Episcopal Church, Lander, Pennsylvania. (New community house with a community hall that can be used as a gymnasium, banquet hall, and for socials; showers; kitchen; social rooms and club rooms.)

Methodist Episcopal Church, Cicleton, Maryland. (Similar to above.)

Holcomb Presbyterian Church, Holcomb, Kansas. (Gymnasium and agricultural clubs.)

Little Britain Presbyterian Church, Little Britain, New York. (Baseball and tennis clubs.)

Union Congregational Church, Hall, New York. (Plans for new church building include banquet hall, kitchen, bowling alleys.)

Presbyterian Church, Kingston, Arkansas. (Open country.)

Vardy Presbyterian Church, Vardy Route, Sneedville, Tennessee. (Club work and playground.)

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